Papers, Original and Selected.

AFTER MANY DAYS.

A MOTTO FOR THE NEW YEAR.

WHEN we reach the first day of another year, we open the door as it were, into a new mansion. What is its character, or what are its contents, we know not. It may be as bright inside as an Italian sky, or as dark as the bottom of a lead-mine; it may tell of peace like the angels' songs on the hills of Bethlehem, or be like Jeremiah's scroll, full of "lamentations, mournings, and woe." It is well, then, for us, like Habakkuk, to stand upon our watch-tower, and, as the sun's rays tinge the eastern hills, try to discern the lights and the shadows of 1870.

Possibly some of our readers, when they think of the shadows of 1869, can trace few rays of sunshine in the future. They think of patient and prayerful seed-sowing during the past year, and where they looked for a golden crop they behold naught but thistles and briars. Nor is this feeling of disappointment limited to the workers of this stirring age. Isaiah, in a similar mood, uttered the plaintive cry, "Who hath believed our report?" Sometimes, too, they are tempted to say, Was it only *dead* seed we sowed, or, if not, where is the crop? Oh, my brothers, it was not dead seed, nor even seed that could die, that you sowed broadcast, but that "incorruptible seed of the word" which has often most life when it is least visible to the common eye. And, if so, to you our new year's motto especially applies, for Gospel-seed assuredly includes the harvest, though it may not be reaped till "after many days" (Eccles. xi. 1).

Six reasons confirm the Bible truth that he who sows true Gospel-seed in this world *shall* by-and-by sing the song of harvest-home.

1. *It is God's work.* If we are properly engaged in the greatest of modern crusades, that of evangelising the wild tribes of our great cities, it is not from mere self-will, nor even from that love of labour which to the energetic is a necessity—but simply because we really believe that "it is not the will of our Heavenly Father

that one of these little ones should perish." He proved this long before the world sprang from chaos into life and beauty. For, with an apostate race in view, God gave his Son prospectively for its ransom; and thus, instead of Christ being an *after*-thought in God's counsels, he was really "slain from the foundation of the world" (Rev. xiii. 8). And surely, after such a measureless gift as this, we have every proof that he cares for souls bemired by sin and sorrow more than we can possibly care; and thus our work in festering den and alley is, after all, but God's work. For, as Dr. H. Bonar says, "God fulfils his eternal purposes by human agency, and it is that purpose which gives all the power and efficiency to the human workman." By the gifts and graces of the Holy Spirit, he has made us co-workers in the great work of saving our social outcasts; and thus, whatever be our special form of service—be it in Ragged School, Parents' Meeting, or in Ragged Church—we act, not from self-will, but as the delegates of our Great Father. And does not this very fact prove that, though the results may now be hidden, yet that they are as certain as if they were visible? and thus, that if not now gathered, the rich crop will be garnered "after *many* days."

2. *The gifts of the Spirit imply fruitage.* Each true-hearted worker has been anointed for his *special* work by the Holy Ghost. The gifts vary, but all are needed. Thus, Whitefield could not write like Bunyan, nor mild Melancthon preach like sturdy Knox; but the object of all of true teachers is ever one and the same—namely, that the Church may come unto the measure of the stature of the fulness of Christ. (See Eph. iv. 7—14.) Not all are called, like a lion-hearted Luther or Calvin, to the fore-front of the battle with the cohorts of Satan; but each is called to take some part in this great conflict, for each in his special way is needed to complete the body of Christ, and each has received from the Holy One that special gift which gives him power to perform his appointed work.

Let no one then be discouraged because his work seems so insignificant when compared with that performed by some gian in the faith. In every piece of machinery there is some small spring or wheel, scarcely discernible, on which the power of the engine so much depends that, if it is deranged, the whole machine will break down. So is it with the Church; for "those members of the body which seem to be more feeble, are *necessary*" (1 Cor. xii. 22) to fulfil God's purposes. And does not this fact necessarily

lead to the inference that, whatever our special work, fruitage shall come? But what says the promise? "After many days."

3. *God's promises are a prophecy of success.* If there be any fact more prominent in Bible history than another, it is this—that God never gives a work without annexing a promise of reward. In strange ways his promises are ofttimes couched. For example, when Gideon with a few despised Jews is called to encounter the hosts of Midian, he is energised for the coming conflict by hearing two warriors of the opposite camp recite a dream. Even the opposition of the world has ofttimes the same effect, for it teaches a truth most difficult to learn, that God, and not man, must scatter the Philistines. It is here that God's SHALLS come in, as prophetic of ultimate success. For proof of this we need only refer to the writings of the wise king from whom our motto is taken. Thus he says, "To him that soweth righteousness shall be a sure reward" (Prov. xi. 18). "Commit thy *works* unto the Lord, and thy thoughts SHALL be established" (Prov. xvi. 3). "The desire of the righteous SHALL be established" (Prov. x. 24). "He that *waiteth* on his Master shall be honoured" (Prov. xxvii. 18). But again we ask, When? Not till after *many* days.

4. *The hour of reaping is fixed.* In a restless age like this, when events which formerly occupied centuries are accomplished in years, we are tempted to outrun God. Now, though John outran Peter, yet both equally reached the tomb of their beloved Master, and so the beloved disciple might have spared his haste. So is it with all work for God; a time is fixed by himself when the fruit, which has been matured whilst hidden, shall spring out of the flower. Thus he appointed the moment when Manasseh, stained with the blood of infants, yielded to grace; and the exact hour when the seven demons were cast out of the body of Mary Magdalene. And so is it with many a child in our Ragged Schools, and many a sin-stained adult in our Ragged Churches.

But the fact that God fixed his own time for spiritual fruitage is no excuse for idleness. We are ever to act as believers in *present* results; and even if immediate conversion does not come from our teaching, it is no less a present result, for our pointing to the cross may be one of the ordained links in the chain of ultimate conversion. It is not fit that we should know the time fixed in God's counsels for reaping, or doubtless it would be revealed. What concerns us, is the command of Him we call Lord, "Son, go work *this day* in my vineyard." And so every true-hearted servant

works diligently, knowing that, if to-day's work cannot be deferred till to-morrow, neither can to-morrow's work be done to-day. Thus, working in faith, he has God's pledge of success; it may be now, but if not, assuredly "after many days."

5. *The promise implies patience.* No grace is more required, or more difficult of attainment, than this, whether it be in our inner experience, or in our outward life. Hence Paul exhorts all Christian teachers to become "ministers of God in much *patience*" (2 Cor. vi. 4). How eminently has our Heavenly Father shown this quality in dealing with a world of rebels! The world had run on for 2,000 years before God fully taught by typical Hebrew ritual that it is "the Blood which makes atonement for the soul." It had revolted 4,000 years before its Redeemer entered on his earthly mission. Nay, the world still goes on in its open defiance of its Maker; and thus, though the Gospel has been preached for nearly 2,000 years, we can scarcely see the twilight of the coming millennium. Yet the grace of our Father is not exhausted; and still by the voices of his servants he is "beseeching man to be reconciled." Why? Surely that we may be taught to exercise patience with the vilest, knowing that the "remnant, according to the election of grace," will cease to prefer Barabbas to Jesus now, and that the whole world will bow to his sceptre—"after *many* days."

6. *The crown of service is ready.* To work for Christ merely for future reward would be but another form of that selfishness which debases humanity. For the only true motive for Gospel work is that which influenced Paul, namely, "the *love* of Christ constraineth us." Thus they "let go the captives, not for price or reward" (Isa. xlv. 13). For the loyal soldier of Christ would fight his battles with Satan just as readily if no crown was to be won and to be worn when the Bridegroom comes to claim his Bride.

Yet to every Christian a crown is promised in recognition of his toil—and that crown of service is *ready*. One, and not the meanest, is that which Paul foresaw when he caught a glimpse of the tenants of the Holy City, "Ye are my crown of joy and rejoicing in the day of the Lord"—in other words, when God's "many days" are accomplished.

But not only are general but even *special* rewards are promised to the resurrection saints. Thus the apostles were promised twelve thrones on which to sit and to judge the twelve tribes of Israel. So those who use the one or the five talents are promised rule over two or ten cities. In like manner, every faithful Ragged

School worker is promised his special reward; "They that be TEACHERS [*mar.*] shall shine as the brightness of the firmament." What is the full meaning of this promise we know not; suffice it to say, that in a world where every saint is glorified, the faithful teacher will pre-eminently shine. But, though the crowns are now ready, let us not forget that they will not be worn till "after many days." If, then, "the vision tarry—wait for it; for the vision is for an appointed time," yea, "*after* many days."

Nor will these crowns of service lose their value, but their brightness will be deepened by the fact that the real victor, even Jesus, will give them to each faithful soldier. When he rose from the dead, he had two rewards, one then, the other prospective. The first were those gifts of the Holy Ghost which he shed so plenteously on the Day of Pentecost, and the droppings of which we are catching in these last days. The other is that "crown of life" with which he will deck the brow of his consort when the marriage supper is ready. It is this thought which gives all its value to the promised gift; for, though *worn* by the saints, the crowns are really *won* by Jesus. And oh, how joyously shall we add ours to those "many diadems" which will adorn the brow of our great Deliverer "after *many* days"!

SUMMARY.

No tiny seed is buried in the earth
But prophecies a harvest. Of autumn mists
Is born the hidden crop; and suns which scorch
Huge oaks so nurse its life that mellow ears,
In golden pride, shout to the sickle—Reap.

Then, brother, sow thy seed in storm or calm,
Ere the fond sun kisseth the eastern hills,
Nor halt though Luna lamps man to his dreams.
Manure with prayer; in faith watch for the dawn;
Since smallest seed includes the harvest-home—
When Jesus is crowned King—after God's many days
Have reached the goal; and Sight is heir of Faith!

POWER OF THE GOSPEL.

BY RALPH WELLS, OF NEW YORK.

WHILE prayer and the Word are the grand agencies, there is a human instrumentality which lies at the bottom of all other human instrumentalities —that is, *visitation*. The visitation of the teacher, under God, has been the great source of power and success with us, as it will be with all such efforts. It is through the *home*-work of the teacher, applying the truth and clenching it upon the parents of the children. We have tried it for twenty years. A fact or two will illustrate this.

Look at that poor creature lying in that cellar. When the teacher looks down into it she shrinks. There at the foot of the cellar steps lies a miserable man, dead drunk. Water is running through the cellar. It is dark. She trembles. Will she go into such a hole as that? (One of the first ladies in New York, when a teacher said to her, "If I had known you were going to take that class, I would not have put John M—— into it, for he lives in such an awful hole!" I said, "Why, I have been there, and I would not give that scholar for any other in my class!") Will this lady teacher, then, go down into that hole? Yes. She will go there and anywhere for Jesus when he calls. She goes down, treading over the man. It is dark, but a girl strikes a match, lights a tallow candle, and she sees lying on a little table a woman drawn together in a heap—her hands drawn into her body, and lines of agonising suffering marking her whole countenance.

"What is the matter, my friend?" she says to the groaning woman.

"Oh! oh! this rheumatism, this rheumatism!"

"How long have you been in this way?"

"Three months."

"Three months on this table, and no bed!"

"*He*—he, there, drinks them all up."

"What is the groaning I hear?"

"That is one of the girls inside."

"Inside? Is there another room here?"

"Yes, inside."

And following the groans, the teacher finds a miserable, emaciated, diseased creature lying on a little straw in a closet!

"Oh, lady, take me out! take me out!" she cries; "I want to get out of this place."

"Have you always been here since your sickness?"

She pointed to a corner where she had at first been put, and where was a Bible, inscribed by some Sunday School teacher with her name, showing that there had been a Bible seed-sowing by some one, in that dark and damp corner. She was taken to the hospital and died there, but the matron said she never saw in all her experience a more beautiful evidence of turning to God, than in the case of that poor girl.

Look, now, at the woman lying on that table. It was my privilege after, it may be, not more than six months of our mission church, to see

that poor woman stand up and electrify a whole meeting, as no minister of Christ could, and hear her burning words—

"Oh, my friends, think what I was a few months ago, and now look at me! A daughter of a King, going home to the palace of my God! Oh, it is a good thing—a good thing to be a Christian. Won't you try my Jesus?"

And the drunken man lying there at the bottom of the cellar steps, in the dark and wet and mould. What of him? I had the testimony from his employer, a Christian man, that he was one of his most faithful and devoted hands, and they are both, employer and employed, members of our mission.

LEEDS RAGGED SCHOOL.

THE objects of the *Leeds Ragged and Certified Industrial Schools* are two. To educate, morally and intellectually, the children of parents who are too poor to pay for their children's schooling; and also to train for lives of honest industry and Christian purity children who by early neglect, criminal associations, or their own proclivities, are growing up as criminals or outcasts. For these objects the institution comprises two branches: a *Ragged School*, attended by day scholars—boys and girls; and a *Certified Industrial School* into which children are received as inmates, removed entirely from their parents and old associates. The inmates are either committed by the magistrates under the Certified Industrial Schools Act, or admitted on their own application or that of their friends.

The *Day School* is under the charge of two certified teachers, and has an average attendance of between one hundred and one hundred and twenty, about forty of whom are girls. The children are taught reading, writing, and arithmetic, combined with religious instruction, and the girls plain sewing and knitting. The schoolmaster has also under his care such of the boys living in the institution as are not at work, who receive their lessons with the day boys. Dinner is provided by the institution for the day scholars, but no other meals. No child is allowed to remain above a few days in the School without the position of his parents or guardians being carefully inquired into, as otherwise the Committee have found that men earning good wages would send their children to the School rather than pay the small fee at an ordinary school. Many of the scholars are so young, and the attendance of some so irregular, that the standard of education is always low, but very marked progress has been made by many who have attended with regularity, and most gratifying cases have occurred of children who have been benefited by this branch of the institution.

As a *Certified Industrial School*, this Institution has also been doing a good work in the town. Prior to 1861, the only agencies at work for the rescue of children from a criminal life were Ragged Schools, established (as the one at Leeds) by private enterprise; and Reformatory Schools (1852), which are under government control. The operations of the former, though very encouraging, were necessarily restricted, and purely voluntary

on the part of children, and the admission to the latter was only through prison. The success which attended the establishment of the Reformatory Schools led to the passing of the Industrial Schools Act of 1861, the object of which was to save children before they had entered on a criminal course and seen the inside of a prison. The managers of the Leeds School in 1861 at once availed themselves of this Act.

The committed children are entirely under the control of the managers of the School, who take the place of their parents, and can apprentice them after they have been eighteen months in the School without the consent of their parents. Brought up as these children have been, it is a matter of the utmost moment to give them habits of regular industry, to accustom their minds and hands to daily continuous labour. The boys are therefore employed in various ways besides attending the School. A tailor and a shoemaker give instruction daily to nearly thirty boys, who spend half the day in School. Wood-chopping, cleaning the premises, assisting in washing, cooking, &c., occupy others, and a shoe-black brigade employs about thirteen daily.

A Night School is held for the inmates, and on Sunday afternoon they receive instruction from voluntary teachers in connection with the Young Men's Christian Association. On Sunday evenings it is a pleasing sight to see the schoolroom crowded (during the winter months especially) by young men and women, and older women, and here and there a man, who listen attentively to simple addresses from Mr. Ambler and any friends who may be present. Many a parent whose child has been enjoying the benefits of the School, has acknowledged to having received at these services the first impulses to amendment, and opportunity has been afforded to maintain our acquaintance with the young people who have passed through the Schools.

Besides taking charge of the children committed to it by the magistrates, the School is a most valuable refuge for destitute children who are deserted by their parents, or left as orphans to the care of dissipated relatives, or who have no relatives capable of taking charge of them.

Again, it not unfrequently happens that a widow left with a family to support goes out to work, and that her children get into bad ways in consequence of the absence of proper care at home. Such boys have in several cases derived great benefit from a few months stay in the School. After a sufficiently long residence in the School, the boys are apprenticed to masters of suitable character, who take them to live in their families, clothe them, send them to Sunday Schools, and often Night Schools also, and with whom they learn a trade.

The following cases will show the kind of cases admitted into this School:—

Ralph and Richard R. were two of the earliest inmates; Mr. Ambler had known their mother when he was a town missionary. She was a woman of the most abandoned character: nightly frequenting the casino, and leaving her children to the training of the streets, and the companions they found there. Mr. A.'s attention was especially called to their wretched condition by some of the stall-keepers in the market, who told him that they resorted thither half-naked, to satisfy their hunger—eating rotten apples, and the refuse of the sheep's trotter stalls. Mr. Ambler on visiting their home

found it in a condition too horrible to describe, and speedily removed the children to the School. Ralph was taken into the paper warehouse of Messrs. Town and Sons, where he was filthy in his habits and unmanageable. On one occasion after he had run away from his work, his mother came to Messrs. Town's office, and threatened to break his back with a poker if ever he did such a thing again. This motherly caution having failed to reform him, he was sent back to the School, and after remaining some time there, was apprenticed to a coal miner, and has just concluded his apprenticeship, which he has served without a single complaint being made against him.

Richard is now serving his time with a coal miner, and is giving satisfaction. A younger brother is also working in a cloth mill; and the mother says that the School has saved all the three boys from transportation.

We may add that the mother, after attending the Sunday Evening Services at the School for a considerable time, and receiving much good advice from Mr. Ambler, is now herself a reformed character, and married to a joiner who has a comfortable home.

C. T. was a beggar girl, her father, mother, three brothers, and a sister, all criminals, and she was left to wander and find food as best she could. She has several times been got to the Day School, and often relieved. On one occasion, in severe weather, a pair of boots was given to her, which her mother sold for drink at night. Last winter, but for the kindness of Mr. Simpson and some of the women in the Kirkgate market, whither she resorted, she must have perished. Mr. Ambler then took her before the magistrates, who committed her to the School. When in the court quite a sensation was produced by her clinging to him for protection from her mother, who was very violent, and to whom the magistrates said they were quite convinced from what they saw that she was a most improper person to have charge of her. On her admission she was in such a state of filth and emaciation that her few rags had to be burned immediately, and she could scarcely stand on being taken from the bath. She was then only eight years old, and though she has very much improved in her appearance and health, she has not yet quite recovered from early neglect, but is a nice child and a favourite with all.

NOBODY'S CHILDREN.

THERE is no pleasanter holiday sight round London than her Majesty's ship *Chichester*. It is her Majesty's—a gift to the Queen and the nation from those who have had the rescue of Nobody's Children at heart, in order that they might become Everybody's Children; who have regarded these little, bright, keen, intelligent creatures as something akin to ourselves—meant for noble purposes, immortal lives; not as so much waste and refuse in the great stock-taking represented by registrars' returns, but as a valuable heritage of which we must surely give some account other than that which we may derive from the statistics of criminal prisons and the records of pauperdom.

Paupers! thieves! the very words seem out of place on board the *Chichester*, where, on the great, clean, airy maindecks, the blithe crew, in

their blue uniforms, are at school, or in the various classes for learning shoemaking, tailoring, or the whole art of seamanship, from splicing and knotting to the more scientific parts of their duty. It is pleasant to see them learning the "rig" of the capital model that rests in a sort of dry dock of its own, conveniently for the "bo'sun" to refer to in his short lecture on stays and spars; pleasant to know that they have a grand bakery down in the hold, whence the sweet smell of pure bread may be discerned even as we stand watching the operations of the "master baker" from above; to learn that to-day is sea-pie day, and that every boy will have his separate "two-decker" of meat, onion, and potatoes; to hear the real boyish laughter, and learn that sky-larking is not altogether unknown on board this glorious vessel; to remember that already captains in the merchant service are anxious to secure "*Chichester* boys" as having a better knowledge of their duties than half the grown-up loafers who ship before the mast; to find that there are volunteers who are received into the Queen's service, and will help to man the national marine; and that, as we leave the vessel's side and hear the lads who man the yards sing, "We'll fight and we'll conquer again and again," we may thank God that a greater victory has been achieved there than any conquest of a foreign foe, and may hope that we shall soon as a nation take up arms against our selfishness and slothful conceit, and make the homeless and the destitute our own children—the children of the State.

Till this time comes it will be well for us to deny ourselves, if we can do it in no other way, in order to help on this good work, and send the full complement, 400 boys, to the Home in Great Queen Street, whence they are drafted off—such as desire a sea-life (and only such as evince a strong wish for it) to the *Chichester*, others to the new country home just being completed at Bisley, near Woking, and the rest to remain at the London home.

Do our readers wish to know what becomes of these children, and whether from them we may supply our colonies with new help? It only needs a visit to the institution to see the letters that come from Canada, South Africa, Australia, asking for boys who have learnt the elements of agricultural work or useful trades, for girls who know the duties of domestic servants. Of 1,122 boys and 623 girls who had left the Refuges up to the end of 1867, 314 boys emigrated to New Zealand, Canada, the United States, Queensland, Nova Scotia, and South Africa; 46 entered her Majesty's navy, 5 went into the army, 80 the merchant service, 304 were placed in various situations, 153 were restored to parents and friends, 16 removed to other institutions, 4 were apprenticed, 15 died, 1 went to college, and 184 were transferred to the *Chichester*. Of the girls, 317 went to service, and have almost without exception done well; 222 were restored to their friends, 16 were removed to other institutions, 5 emigrated to America, 26 to Canada, 20 to New Zealand, 2 to Tasmania, 1 to Natal, 1 was married, and 15 died.

It surely needs only a statement of such results to show what a waste of the raw material of humanity must be going on while a hundred thousand neglected children still cry for help, and can find no refuge except through the doors of the gaol.—*Cassell's Magazine.*

THEATRE SERVICES.

THE services instituted by Lord Shaftesbury's committee have been recommenced for the eleventh winter in several of the London theatres and halls. The following cases will show how they reach our social pariahs.

The manager at the Britannia Theatre writes: –

"Let me give a description of our congregation. In the stalls, immediately in front of the stage, there are from 500 to 700 respectable artisans, with their wives. Farther back, in the pit, there are about 700 or 800 working men and women, costermongers, scavengers, and others of this class. In the first gallery, or boxes and slips, we have about 800 upper-class shopkeepers' assistants, wharfingers, builders, with a number of fallen women and gentlemen sharpers. This, I think, will be found to be a fair description of the congregation; and before I conclude I shall call attention to some, if not all, of these different classes of people.

Let me now give a few facts to prove that even the more respectable portion of our audience are not of the class who go to regular places of worship. Mr. R——, an old-established tradesman, and a Christian, called upon me one day and said—

'Mr. P——, what a sad thing this is about my neighbour, Mr. C——, the jeweller and watchmaker.'

'What is that?' I asked.

'Why, his wife was taken ill, and died very suddenly. After I had closed my shop last Saturday night, he came to me, and said, "For God's sake go and fetch me a clergyman, for my wife is dying fast." He said, "I do not know where to go for any one at this time of night."'

I therefore went myself, and found her dying, as she had lived, without God and without hope in the world. I spoke a few words to her about the way of salvation, and left with a sad and sorrowful heart. 'These people,' he said, 'father, mother, and son, seemed to have a perfect hatred against churches and chapels.'

His wife was buried a week or two before the Britannia was opened this season. The man and his son were, however, present the first Sunday night, and I have reason to believe they continued every Sunday night during the year."

The manager at the Pavilion Theatre writes to this effect:—

"Another case is peculiar. It is our plan for two or three of the stewards to stand outside and invite the passers-by to enter and hear the preaching. Large numbers are from time to time induced to enter, and some to find eternal life. The man I refer to was a Roman Catholic, and would often stand in the front and oppose us bitterly. 'Go into the devil's house! preaching in a theatre! Never. It's the way to hell!' My esteemed colleague, Mr. H——, was sure to meet his wrath. Crowds would gather round, owing to the man's boisterous conduct, when he would try to prevent persons from entering, attended with much spiteful malice. Time passed on, and the services closed. A short time since Mr. H—— was passing down the Whitechapel Road, when his attention was drawn to a man keeping a bookstall and selling religious books, published by Messrs. Morgan and

Chase, and for a few moments eyeing him earnestly. He walked up to him, when the following conversation took place:—

'My friend, are you not a Roman Catholic? Why, you are the man that used to oppose me and say such bitter things at the Pavilion Theatre, and now you are here selling these books. How is this?'

'All quite true, sir, quite true. How it happened was this. I attended the preaching, notwithstanding my opposition. I soon found all was wrong. I had all my life been in the road to destruction. I looked earnestly into the matter. The ministers made everything so plain I could not help but see it, and, the Lord be praised, I have felt it too. And now, sir, I have given up the Pope, and turned to the Lord Jesus, and I am here now, although in the face of much persecution, trying to do what little good I can by the sale of these religious books. Ah, sir, the Lord be praised.'"

As striking cases might be related, did space permit, all showing that the gospel has not lost its power of saving the most degraded.

OUR POOR RELATIONS.

COURTEOUS reader, let not the poverty of the above class impress you unfavourably. The writer is aware of the unpopularity of the subject. Who cares to know about poor relations? Allusion to them at any time is unpleasant; and at this festive season, especially, is as alarming almost as the sight of a ghost. Our feelings have often been shocked at the thought; but they will live on, the injury to our feelings notwithstanding. It should be stated, however, that there is to be no revelation of family secrets in what follows. The heading of this paper does not limit itself to poor uncles, aunts, and cousins; it has a fuller meaning, and a wider range. It is to be interpreted by the "one blood," of the sermon on Mars' Hill.

There is a proneness in us to forget the poor. When we are well and happy ourselves we are wont to forget the meanly clad and hungry,—the alley, the cellar, and the garret; those populous abodes of blighted prospects and broken hearts. Nor is a reminder at this season out of place. Of all times, the New-Year's week is the time of kindly feeling, good-will, and generous sentiment. What friendly meetings! How the holly-berries glisten! The yule-log still cracks his jokes in the chimney. From kitchen to garret the whole house is brimful of delight.

Of set purpose is this season chosen to speak a word for the poor. Happy as we are, there are numbers around us to whom the year eighteen hundred and seventy has brought nothing new but woe. Go, kind reader, while the year is yet in its infancy, with some friendly token to those who cannot boast of many friends. Go with the warmth of a brother's or a sister's heart. A Christian's visit to a poor man's home is as cheering as a sunny day in winter. Charity is generally cold. Those who are dependent have not always honeyed treatment. "The poor is hated even of his own neighbour." Go yourself, for paid almoners, as a rule, have only fine feelings in the sense of little feeling at all. As you have been mercifully dealt with

yourself, go in loving spirit to others. Handle the wrecks you visit tenderly. The poor have susceptibilities. The poor know the difference between the charity which is forced through "Boards," and that which is spontaneous in its flow. And the writer is free to say that he has met with much of grace and much of delicate feeling, in people whose faces poverty had furrowed, and whose garments had done battle with the vicissitudes of years. One instance may be mentioned. In the spring of last year he visited a poor but pious woman, who had been confined to her room for years. In conversation he tried to throw a little light on some of the dark ways of Providence, and, having commended her to God, and left with her a trifle, took his departure. Not many days after, the daughter of the poor woman, a little girl of nine summers, brought to his house a present from her mother, a tiny bunch of violets, fresh from the hand of God. The incident needs no comment.

Better than mere sentiment, however pleasing, a fine religious principle is to be found in many of the homes of the poor. Poverty is not always the consequence of improvidence. There are honourable poor, who have been driven on the sands of destitution solely by stress of weather. In unpromising places you will find transparent virtue, strict integrity, and other elements with a Divine stamp upon them, just as roses bloom upon a grave, and diamonds lodge in sunless soil. Often has he who writes scrambled up the yielding stairs to the lone room; and, beneath the drooping rafter, he has seen the destitute at their scant meal, or, with wan faces, stretched upon their last hard bed, and he has seen their eyes brighten as through the thick veil of winter they beheld the "everlasting spring;" and has heard them say that, bad as poverty is, and biting as hunger is, they would rather feel the wretchedness of poverty, and the sharp tooth of want, with Jesus in their hearts, than be lifted to thrones without a sense of God's forgiving love.

But there are masses in our great family who are strangers to our common Father, who have no idea of the way back to home, who are ignorant of Jesus and his atonement. Separated from us only by a street, or a few stone walls, within hearing of the church-bell, within sight of the "heaven-pointing spire," there are heathen men, and women, and children. In the very shadow of Westminster Abbey there are sayings and doings which we may not venture to reveal. This state of things must not continue. Let us go into the darkness with the lamp of truth. Let us exhort. We have just been celebrating the advent of Christ: fresh from the celebration, let us go on a mission of mercy.

Then think of those who, form'd of kindred clay,
Depend upon the doles thy bounty scatters;
A God will hear them for thy welfare pray—
They are His children, though in rags and tatters.

RESCUED FROM THE STREETS.

A NEGRO boy was found by a silversmith in the City, wandering about near his shop. The very fact of seeing a lonely little black boy sauntering about the streets was sufficient to attract any one's attention, but somehow or other, many of these poor outcasts seem to be passed over unnoticed; but in this instance it was not so, for the heart of the citizen was moved with compassion for the little African, and finding from the boy how matters stood with him, he sent one of his shopmen with the little fellow to St. Giles's Refuge, where he at once found a home and friends.

The account the boy gives of himself is this:—He says he was born near Charleston, South Carolina, United States. His father and mother, with a brother, and his father's brother, were brought from Africa, and sold to the owner of a plantation not far from Charleston. There were nearly 400 slaves on the estate, who were all freed by the war. He gave a very graphic and interesting account of the ecstasies of these poor slaves when they heard they were free. On the happening of this event, the father and mother, with this boy, another lad, and the father's brother, left the estate and went to Charleston, where the father obtained employment. After the parents had been some time in Charleston, the father took the fever and died, and a year or so afterwards the mother was carried to her grave by the same dreadful malady, thus leaving this little one an entire orphan, and quite alone and friendless, for his brother had gone to sea, and his uncle had returned to Africa. He gave a touching account of the character of his mother, especially in teaching him to pray, and when asked what she taught him to say, he repeated in a calm, orderly, and reverential manner, the Lord's Prayer; and when asked what else his mother taught him, he said she told him to be a good boy, and "den de great Farder would be a farder to me when she was gone," and when asked who the great Father was, he said, "God." Poor little fellow, who could help feeling for such a friendless boy.

Finding himself alone and destitute on the death of his mother, he set out for New York in the hope of getting a ship there, and working his way out to the Cape of Good Hope, where his uncle had opened a barber's shop. He did not succeed at New York in meeting with a ship, so he went to Boston and other sea-ports with the same result; at last he managed to reach Quebec, where he induced a captain to let him work his way to Liverpool. On arriving there he was told he had better get to London, so some one put him in the "straight road," as he called it, and in ten days he reached the great city. He fared pretty well on the road from Liverpool, but on reaching London he was again doomed to disappointment, for although he went to the docks he could induce no one to take him to the Cape. He tried to get in at the Stranger's Home and the Sailors' Home near the Docks, but both these doors were closed against him, and so he had no alternative but to wander about; and after doing so, and being utterly destitute, the great Father, whom his kind mother told him would be a father to him, inclined the heart of the gentleman before mentioned to take pity on the boy, and send him to the Refuge, and here he is a happy and contented lad.

Poet's Corner.

THE BEAUTIFUL LADY.

THERE is a gentle lady, very fair;
Her looks are saintly, and her voice is rare;
She walks through all the town,
Nor fears to soil her gown.

They say this lovely lady 's not afraid
Of any being that the Lord has made;
She sees her Father's look
Within the meanest nook.

And so she walks serene through every lane
Where hunger struggles fierce with sin and pain,
And angry curses leap
In passion wild and deep.

She does not even tremble at the sight;
She stands and gazes like a lily white,
Till, awed to peace, they see
Her spotless purity.

She stays beside the couch when all have fled,
And lays upon her breast the dying head,
And sings away all fear
With voice serene and clear.

She takes the little children in her arms,
And gives them bread to eat, and mildly calms
Their throbbing hearts that beat,
And wipes their bleeding feet.

Dear sisters, tell me, will you go with her—
This lovely lady, each her messenger—
And bid the orphans come
And have with her their home?

Her name, I think, is CHARITY, below,
But when her bright, immortal wings do grow,
The angels there above
In heaven will call her Love.

Teachers' Column.

IN THE CLASS.

An experienced teacher gives the following hints to teachers when in the class, in the *Wesleyan S. S. Magazine*. Presuming the lesson has been prepared at home, he indicates how it is to be used in the class.

1. In every lesson, so far as possible, *Stick to one point*.—Don't attempt to cram children's minds with too much. Say to yourself, "such and such is *the* point in my lesson, let all the rest of my teaching revolve round that." One point fixed on the mind is better than twenty in at one ear and out at the other.

2. *Be simple*.—Don't shoot over the children's heads. I had to look over a sketch of a lesson for infants on the creation, the other day, prepared by a young teacher, in which she was proposing to talk of the "sun culminating at noon," "the causes of an eclipse," and so on. I simply put my pen through the whole lesson. Many of you would be astonished to find how very little most of the children take away from your lessons, because you do not come down to their comprehensions.

3. *Proceed from the known to the unknown*; that is, always start from what is within the range of the child's observation, and gradually lead up to what is beyond that range. If you begin with what is abstruse, you convey no meaning; *e.g.*, suppose the subject to be God's love to man. To begin by speaking of it as infinite, and so on, conveys no idea. Begin from a mother's love: let the children give instances of how love is shown, and then lead them to see the greatness of the love of God. I might multiply examples indefinitely, but this must suffice.

4. *Don't preach*.—I know well what a temptation it is, to our male friends especially, who have the love of God in their hearts, and have also the gift of fluent speech, to preach to their class; but there is a time for everything, and in teaching bear in mind that children remember long what they tell you, but soon forget what you tell them. In this lies just the difference between a good teacher and a bad. A good teacher draws out the observation, reflections, &c., of the children, and so makes them remember; a bad teacher tells them a mass of information, which is no sooner heard than forgotten, because the child himself is not worked, and takes no part in the lesson.

5. *Don't neglect the dull children*.—There is such a temptation to push forward the clever ones, and neglect the rest. But it is the lower half of a class which is the test of a good teacher. It is easy enough to teach a child who is anxious to learn, but the dull and stupid ones surely want most care!

6. *Be graphic*.—You are teaching the parable of the "Sower." Picture out the crowds, the lake, the hills around, the boat; throw life and reality into the scene. An able writer, describing this, pictures boys as trying to spell Peter's name backwards on the stern of the boat. Or your lesson is on Simeon detained by Joseph as a prisoner. Picture the feelings of the wives watching the return of their husbands from a distance, and seeing *one short*: their agony of suspense to know *which it is*. I remember, as a young teacher, once describing Peter praying on the house-top,—the flat roof, the sea-beach below him, the sun shining on the waves, &c., to a class of big boys in Birmingham, and

the next Sunday the lesson had hardly begun, before one began, and the whole number chimed in, "Oh, teacher, please tell us again about Peter, and the waves, and the roof; it was so nice!" And surely our Lord teaches us the same thing, now drawing his illustrations from the birds flying above, now from the grass under his feet, the fig-tree, the leaven, the sower, the habits of children at their meals, or when playing in the market: these, and a thousand incidents of every-day life, and every-day experience, are pressed in by Christ to illustrate his doctrines. And I am quite sure that those lessons and those sermons are most interesting, best listened to, and best remembered, in which there have been most illustrations, graphically pictured out, drawn from common scenes of every-day life.

LITTLE BY LITTLE.

We are not made ourselves by great events, nor do we make others by separate events and determinations. It was the glory and beauty of the great and good Dr. Arnold, of Rugby, that, whether he bathed with his scholars at evening, or walked with them at noonday, or preached to them on Sunday, they felt at all seasons the gentle influence of a good and true Christian man. There was no *trying* to be a power. He let his *life*-work speak, and the result is known.

"Little by little" is the law of nature's influence. It is the motto of the dew, the lesson of the light; you cannot watch the steps of progress—it is "here a little and there a little." Thus we influence others, and are influenced by them. So the son becomes like his father, and the schoolboy like his classmate, and the daughter like her mother. Seek for some great thing to do; and where will you discover it? Set to work at a great reading, a great visiting, a great writing; and what have you achieved? Yet try silent and steady working, and then how vast the achievement!

When the good Samaritan gave his loving help to the man who had fallen among thieves, he evidently obeyed only the law of his nature, and did that which he was accustomed to do. It was a little act, an unobtrusive deed, done in a quiet way; consequently, the record of his deed has moulded the lives of many more. Just a word here and a word there, a visit here and a visit there, a little kind deed here and another there, and you are a missionary of Christ, a friend of the sorrowful, a helper of the needy.

AFTER-FRUIT.

Referring to the impossibility of children ever comprehending all they are taught, Dean Alford thus shows the importance of "littles" in after life. He says that "the lessons of childhood are for the most part learned merely by rote, especially such as concern Divine things (Scripture and hymns and catechisms), unmeaning words for the most part at the time, retained in the memory, and lit up long after when the sun of the understanding has risen upon them, to the infinite comfort and profit of the soul. They who require that the child should understand all he learns require him to be either prematurely a man or always a child.

Children's Gallery.

HOW AN ENGLISH PRINCE HELPED POOR BOYS.

When our sailor king, William IV., was Duke of Clarence, he went to Plymouth to receive his commission as captain of the *Pegasus*. As he left the dockyard, a ragged, starving, and homeless boy met him, and, not knowing that he was speaking to the king's son, asked the prince to take him as a sailor. Pleased with his face and his respectful mode of speaking, the duke first clothed him, and then took him on board his vessel, and rated him as a sailor.

Soon after the *Pegasus* passed the dismal foggy banks of Newfoundland, and reached the harbour in safety. As the prince was passing through a mean street, he met a poor widow whose fourteen children were starving. Touched by their sad expression, the royal tar chose one boy as a sailor, clothed him, and then took him on board his ship.

Both boys were industrious, civil, and obliging to the crew.

During the homeward voyage they always stood behind their royal master at meal times, nor would he let any other sailor wait on him. So kind, indeed, was he to them that, though he was then very young, he was more like a father than a master. Nor did his kindness end there, for when the prince reached England he sent them to school and provided for them. Being very good boys, they became good men in after life.

Which do you think was the happiest, these poor boys or the prince? We cannot tell which was the happier of the two; but of this there is no doubt, that he who would be really happy himself, must do all that he can to make others happy.

Uncle Roswell.

THE OLD BROWN SILK DRESS.

"Mrs. Smith at such a grand wedding and in her old brown silk dress! She has had it for the last six years."

"I know it. The idea of a person as well off as she is, keeping a dress that length of time! But she looked well. The dress was altered to suit the present fashion."

"But such meanness! I do not call it economy, but meanness. I am tired of seeing her wear that dress. If she were not able to get a new silk, it would be different. I wish I had the money she has, I would show people how to dress."

"Girls," said grandma, "I am afraid that you are not cultivating very charitable dispositions. As the brown silk dress seems to interest you, let me tell you a little affair connected with it.

"About two weeks ago Mrs. Smith called on me. I had just prepared to go out to do some shopping. She proposed to accompany me. On our way home she informed me that she intended to purchase a new dress. While we were in the shop examining some rich silks, Mrs. Winslow came in. Seeing Mrs. Smith, she informed her of the destitute condition of a family she had just visited. The father had been sick and unable to work. The mother had been toiling to support her family. She was now sick, and three of her children. One was lying dead in the house. They were so poor that they had not a sufficiency of fuel or food. Their rent should have been paid in advance, but on account of sickness the father had been unable to do so. The landlord had consented to wait until the end of the month. The father was still unable to pay, and the family were threatened with being turned into the street that very day.

"Mrs. Smith asked if they were worthy people. Mrs. Winslow assured her they were, and giving their address, she urged Mrs. Smith to visit them. Mrs. Smith had just decided to purchase a dress pattern from a costly piece of silk. 'I will not purchase the dress now,' she said to the clerk. And turning to me she remarked: 'I feel it my duty to visit these poor people and supply their necessities before purchasing anything for myself. Will you accompany me?'

"I did so. We found the family in great distress. They were Christian people, and had been praying to God to send them help. Mrs. Smith immediately paid the rent then due, and another month in advance, besides ordering fuel and food. She has since sent them many little articles of comfort. 'I feel better,' she said, 'than if I had bought a new dress. I will make over my old one and will wear it at the wedding.'

"And this is why Mrs. Smith wore 'that old brown silk dress.' She is not mean, but a noble self-denying Christian woman. And I can safely say there is no one that I am acquainted with who gives so freely as she does.

"I had never heard of her being benevolent before.

"She gives quietly, not noising it abroad. There are many families who owe the necessaries and comfort of life to her bounty."

"I am glad you told us, grandma. The old brown silk dress will look beautiful to me hereafter. And it will preach me a lesson of charity—charity in judgment, and charity which is love, towards the poor."

Editor's Note-book.

"TO EVERY MAN HIS WORK."

Some are more peculiarly called to active duty, and better fitted for it; others for passive obedience and suffering.

Some are selected as bold standard-bearers of the Cross; others to give their testimony in the quiet seclusion of domestic life.

Some are specially gifted, as Paul, to appear in the halls of Nero, or on the heights of Mars' Hill, and, confronting face to face the world's boasted wisdom, maintain intact the honour of their Lord. Others are required to glorify him on beds of sickness, or in homes of sorrow, or in the holy, consistent tenor of their every-day walk.

Some are called as Levites to temple service; others to give the uncostly cup of cold water or the widow's mite; others to manifest the meek, gentle, unselfish, resigned, forgiving heart, when there is no cup or mite to offer.—*Old Jonathan.*

THE BEST CONTRIBUTION.

At a missionary meeting boxes were handed round to receive contributions for the purpose of sending the gospel to the heathen. When the boxes were returned, the contents were counted over—bank-notes, silver coins, copper pence, *and a ca d.*

"Who put that card in?" was asked.

"A young man seated far back in the congregation."

On the card was written the word, Myself.

Reader, is this same word written on the "red-leaved table" of your head? If not, "Go thou and do likewise."

SORROW, A MOTIVE FOR WORK.

A CHRISTIAN lady, who had recently lost a beloved sister, said to a friend, in reply to her kind expression of sympathy, "I haven't time to yield to my sorrow; death is busy in our neighbourhood. Who may be next? If I should be called, may my work be well done!"

"While I fondly cherish her memory," she continued, "I dare not spend my time in idle grief. Other members of the family suffer as I. Shall I think only of self? Shall the Ragged School class that calls me 'teacher' suffer from my neglect? No, no. Rather let me improve what I have than mourn for what I have lost."

CRUEL SILENCE.

THE value which Christ hath put upon souls by bleeding for their ransom, and the unwearied means he takes for the recovery of fallen man, should teach us to open our lips in counsels to those who are within a stride of hell—but a breath between them and eternal ruin. Though God's people know that the ungodly are under the curse of the law, that sentence is already gone forth (3 John), yet how cruelly silent are they. They exhort not as they ought those whom they might, to "flee from the wrath to come." Does not such unfeeling conduct seem to say, "If they will perish, let them perish; am I my brother's keeper?"

Oh, Christians, will you indeed say so? Think what Christ has done for *your souls. You were once as these are now;* and if none had pitied you, where would you now have been? Either in hell, or on the way thither. And can you yet be hard-hearted and selfish? Oh, do not look on the precious souls wounded by sin, and ready to perish, and "pass by on the other side" with an unmerciful spirit, rather than "show the kindness of God" to them. You would have pity on a fellow-creature who was drowning, and strive to get or throw him a rope to save him. Oh, do not, then, be less concerned to save those who are in danger of everlasting misery!

"How is it," said the Rev. Lewis Stuckey, in 1678, "you can account yourselves to be Christians, and yet set *no higher* value upon never-dying souls?"

These considerations led Sir Edward North Buxton thus to write:—"When we are united to Christ by a living faith, and thus saved for ever, we are then to work for the good of mankind, and show the life that is in us *by action.* We are all sent to do something for the great Master. Every Christian has his mission, and there is no one who has not some talent which he can employ for God."

Let us, then, endeavour to find out what gifts God has given to us, and then set ourselves to work with them. And whether the door be wide or narrow, whether it be in our power to benefit many or few, if we do *the* work which God in his providence has given us to do, and we do it prayerfully, patiently, perseveringly, and believingly, we shall at last hear the Master say of us, "They have done what they could."

Facts and Scraps.

[In order to increase the interest of our fellow-workers in this Magazine, we propose occasionally — probably every month—to devote a section to facts which bear on the progress of the Ragged School and kindred movements. Facts which illustrate the social condition of the destitute classes, as well as schemes for their amelioration, will also find a place in this column.

The Editor will be glad to receive any such facts and scraps, either in manuscript or in print. They must be briefly reported, and addressed to him at No. 1, Exeter Hall, *not later* than the 5th of the current month.]

CLARE MARKET.—The first gratuitous dinner of the winter season to the children of the poor residing in the neighbourhood of Clare Market took place on December 4, at Clare Market Ragged School, Denzell Street. 280 children of both sexes, whose ages varied from four to sixteen years, partook of a substantial meal of beef, mutton, potatoes, and bread. It is intended to continue the dinners weekly until the end of March next.

ERNEST STREET, NOTTING HILL.—In consequence of the old premises in New Street being required for railway purposes, this School has been removed to Ernest Street. A School has been built for the purpose, well lighted and ventilated, and with separate rooms for boys and girls. A Sunday Night School, and a Girls' Night School, will now be opened, and also a lodging-house for young men, who will be placed under proper supervision.

LANT STREET, BOROUGH.—About 200 of the scholars of this School now in places earning self-support by self-effort, was held in the schoolroom on December 2nd. A tea was provided by Mrs. Taylor, of Taylor's Repository, Newington, for the company. Good advice was given on moral and religious duties and privileges by several friends. The Drum and Fife Band of the School added much to the evening's entertainment, and the singing was very creditable. The appearance and manners of the young people reflected great credit on their teachers and friends, as well as upon themselves. The walls were decorated with a large number of the prize cards these young persons had gained from 1860 to 1868, neatly framed and glazed, and lent for this occasion.

SURREY ROW, BLACKFRIARS.—As one means of competing with the gin-palaces of Blackfriars, a Goose Club was commenced in September by the teachers of Surrey Row. A "fine English-fed goose," weighing 10 lb., 1 quartern of flour, and 1 lb. of plums, were provided for 8s. 6d. There were thirty-five subscribers, who were not only thereby enabled to spend a "Happy Christmas," but were saved from the temptations of the "Goose and *Gin* Clubs" of a peculiarly drunken locality.

CONTAGIOUS DISEASES ACT.—There has been a conviction under the Contagious Diseases Act at the Clerkenwell Police-court. A man and his wife were prosecuted by the Islington Vestry for having let a room in their house which had been occupied by a person suffering from scalet fever, without having had the apartment disinfected. The full penalty for the offence is £20, but for this the vestry did not press, and a fine of 40s. was inflicted.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—The committee, in their third report, state that during the year ending September 30, 1869, forty dining-rooms were opened in forty of the most impoverished localities of the metropolis, 110,803 dinners were supplied to the ragged and destitute children attending schools in their respective neighbourhoods. Special attention is invited to the fact that no less a sum than £317 15s. 4d. was contributed in farthings, halfpence, and pence by the poor children themselves, and that the total sum expended from the general fund of the society for the dinners during this period was £1,130 10s.; while the working expenses of the society amounted to only £102 2s. 6½d.

FAMINE FEVER.—The *Times* says:—"The wealthiest city in the world is threatened by a disease which implies chronic poverty, and is popularly known as 'famine' fever. There is a moral as well as a physical element in it. It is not the bare want of food, but the hopelessness of earning food, which prepares the way for the fever's ravages. It is

not easily dislodged, but it spreads over a wide extent of country. It ordinarily does not take away life, but it makes life not seem worth having, and it opens the door to mortal diseases." The *Lancet* speaks of the rapid increase of this disease during the last few weeks, especially at the East End, and says that steps are now being taken by the authorities to provide additional temporary accommodation for fever patients.

ORGANISATION OF CHARITY.—The increase of outdoor poor in the metropolis has become so alarming that the Poor Law Board have thought it advisable to issue a minute respecting the assistance given by charitable organisations. The Poor Law Board offer, in order to encourage the establishment of a public registering office in every large district, to authorise the guardians to print weekly lists containing the names and addresses of outdoor paupers, and the amount of relief granted in each case; to instruct their inspectors to facilitate the communication between private and official agencies, and to assist in systematising relief operations. The Board suggest that the charitable organisations might undertake to abstain from giving money or food to those in receipt of parish relief; to inform the relieving officers of any gifts of blankets or clothing, upon the understanding that those shall not be taken into account for the purpose of curtailing the ordinary relief; and to apply to the relieving officer on behalf of such totally destitute persons whom they may find unrelieved, but who come within the sphere of the relieving officer. On the other hand, the relieving officers might communicate to the charitable organisations all cases which are likely to fall within the class which the charity undertakes to assist.

SUNDAY-CLOSING OF PUBLIC-HOUSES.—The question of closing public-houses on Sundays to all persons except travellers was discussed at a conference held in Manchester recently, under the auspices of the Central Association. The object of the conference was to decide upon the steps to be taken by the association during the ensuing year. After a long conversation it was decided to adopt a memorial to the Premier, asking that a clause prohibiting the sale of liquor on Sunday may be introduced into the measure promised by the Government dealing with the general licensing question.

TESTIMONIAL TO MR. W. H. MILLER.—Recently a valuable testimonial was presented to Mr. W. H. Miller, the esteemed superintendent of Doughty Street Ragged School. It consisted of a handsome timepiece and a purse containing £250. Mr. G. Hill, on the part of the subscribers, stated that they wished to testify their appreciation of Mr. Miller's public services in behalf of Ragged Schools, especially for the sums realised to those Schools by his graphic lecture called "Honesty the best Policy." Mr. Miller in returning thanks briefly referred to his semi-public life in connection with Ragged Schools. As to the success that had attended it, he was only sorry that some, even of his best friends, feared it had been injurious to his commercial progress, but such had not been the case; and he thought if many more followed his example, and employed their leisure hours in assisting others, how much good would be done to their poorer brethren.

Notices of Meetings.

LAMB AND FLAG.

The annual meeting in connection with these Schools was recently held in the Amwell Street schoolroom, under the presidency of the patron, Mr. W. H. Bodkin, assistant-judge.

The Secretary (Mr. H. Soltau) read a report which stated that the institution had been in effective operation for upwards of a quarter of a century, but various untoward circumstances had prevented the issue of a report for three years past; the primary causes being the illness and death of Mr. Sayers, who for many years discharged the duties of schoolmaster in a manner deserving the highest praise; the long illness and subsequent death of Mr. Alderton, the late treasurer, and the recent illness and consequent resignation of Mr. W. J. Watts, who had for many years held the arduous post of honorary secretary. The friends of the institution would thank him for the efficiency of the Schools. The various works connected with the Schools have been carried on without any abatement in their usefulness, and there has been no diminution in the number of scholars. The Day and Evening Schools have maintained their satisfactory position, and the children have been instructed in Scripture, reading, writing, arithmetic, and general information. The average attendance of the boys has been 86; of girls 90; and of infants 100. The Evening Sunday Schools were being satisfactorily carried on both as regards attendance and usefulness. The Clothing Fund set on foot in 1847 by Dr. Stanley, the late Bishop of Norwich, has been in active operation. The clothing is made up by ladies, and supplied to the parents at the cost of material only. Boots and shoes are made by a specially appointed shoemaker to insure good work. During the last three years the number of depositors has been 107. The Mothers' Meeting, held on Wednesday evenings, is on the increase. The Penny Bank has satisfactory results. As in former years, so now, hearty thanks are due to the patron, Sir William Bodkin, for his kindness in entertaining the children and teachers at his seat, at Highgate, where a fancy sale has always been held for the benefit of the funds, which on the last visit produced the handsome sum of £42 8s. 1d. In January of each year the usual Christmas dinner has been given to about 500 children. During the same month the evening scholars were invited to tea. Warm thanks are tendered to all those kind friends who have from year to year supplied the funds collected at Christmas. The library is by no means an unimportant branch, as the books are greedily read by the children.

OLD CASTLE STREET.

After two years' labours in a dilapidated unhealthy room, we have, by God's good providence, through the kindness of various friends, been enabled to take the adjoining house, and build in the rear of the two a comfortable substantial room capable of seating 350 adults or about 500 children. The opening was inaugurated on the 27th of October with a tea and public meeting, at which Mr. Charles Reed, M.P., presided. The chairman gave an address of cordial sympathy for this and every kindred institution, with a promise of £5 as a donation towards the completion of the building. Mr. Gent then addressed the meeting, told of what he had seen of its former state, and the interest and sympathy it had elicited towards the friends

connected with it, especially with his committee, with the view of putting it under thorough repair, but was rejoiced to see it superseded by the present building. After which the hon. superintendent gave a brief account of the difficulties that had been encountered in raising funds for the new School, and of the blessing God had given to his own and fellow-labourers' work. Though the field, spiritually considered, was so hard, and obstacles many, the conviction of the necessity of continuing the work, and the assurance of future blessing, made him resolve to persevere at all hazards; and when Mr. Gent so kindly promised to obtain £25 towards repairing the old place, he felt he must make an effort to rebuild altogether. He was now enabled to state that £160 had been received and expended on the building. Only one debt of any importance was owing, that of the timber merchant, who had supplied all the materials, and kindly waits till means are forthcoming. But the School needs slating throughout, and eight rooms in the front houses, in an unfinished state, must undergo a thorough repair, and when completed will be used as a home for training poor girls for service who have been regular attendants at the School and meetings. He concluded by urging all who loved the Lord Jesus to do something in his cause, however humble the effort might be.

Several friends of Ragged Schools and earnest mission work took part in the meeting, and the teachers and elder scholars sung selections from Mr. Philip Phillips' American Sacred Songster, which gave much satisfaction.

GRAVESEND.

The annual meeting in connection with this School was held in the Assembly-rooms, Harmer Street, G. Taylor, Esq. (Mayor), in the chair.

Mr. L. J. Essenhigh (the hon. sec.) read the report, which stated that the Sunday School is carried on by the voluntary efforts of a large band of earnest teachers; the average attendance had been as follows:—summer months, 91 scholars in afternoon; 117 in evening; teachers, 13 in afternoon, 18 in evening; winter months, 127 scholars in afternoon, 201 in evening; teachers, 15 in afternoon, and 24 in evening. The attendance of children increased considerably every year, but the teachers do not increase in proportion. The Day School, which is entirely free and open to all who are unable to pay for schooling elsewhere, is largely increased in the numbers attending, while the personal appearance, cleanliness, and regular attendance of the children, has been greatly improved by the efforts of the mistress, and the visits of the Bible-woman to their homes. The average attendance during the year had been—winter months, 148; summer, 104; number on the register, 207. The Night School for Boys, carried on two evenings each week during the winter months, was attended with a great measure of success. The teaching was undertaken by two ladies connected with the Sunday School, whose kindness and attention was evidently appreciated by the scholars; average attendance, 18. The Night School for Girls, especially intended for those employed in service or otherwise during the day, was open as usual two evenings each week during the winter. The Mission Service has been carried on every Sunday evening. The Bible-woman has continued steadily engaged in her work during the year. A Mothers' Prayer Meeting has also been commenced, and there is promise of good result for the future. The Bible-woman had regularly visited the sick children of the School. £4 9s. 6d. confided to the care of the lady superintendent by various friends has been spent in nourishment and comforts for the sick. The attendance at the Mothers' Meetings connected with the School has increased considerably since the Bible-woman has been at work.

Papers, Original and Selected.

THE BIBLE IN RAGGED SCHOOLS.

RAGGED SCHOOLS are essentially missions to the pagans of our great cities. They carry the Gospel to masses who are steeped to the lips in vice and misery. Men, women, and children who once thought that church and chapel were intended solely for the well-to-do classes, are gathered within their walls to hear the glad truth that the mission of Jesus was expressly to the "halt, the lame, and the blind." Myriads, through the blessing of the Spirit on the labour of the teachers, have thus happily been brought to see that there is a home and a hearty welcome in their Father's house.

It will be thus seen that, though secular studies necessarily form part of the time-tables of our Day and Night Schools, mere social reformation—the making the best of *this* world—is not the primary object of the promoters of Ragged Schools. If above 3,000 Christian men and women are found ready to give up the rest of the Lord's day—most after a hard week's work—it is solely in order that they may train our home heathen for glory. It is this alone which, amid the mists of autumn and the chill of winter, sends them into the crime-gardens of London and other great cities, there to labour amid moral and physical filth, but, happily, often refreshed with the sight of the whole moral waste flushed with God's sunshine. Thus do they labour, not for earthly reward nor for mere earthly objects; and they fully realise the promise of their Divine Master—"I, if I be lifted up, will draw all men unto me!"

With an impelling motive like this, it followed, that from the first moment Ragged School teachers started on their moral crusade, the Bible has been the great weapon whereby the strongholds of Satan have been assailed. The teachers really believed, with heart as well as head, that the "sword of the Spirit" is equal to every contest with social and moral evil; and so, as David affirmed of the sword of Goliath (1 Sam. xxi. 9), they said, "there is none like that—give it me." Thus, storming den and hovel, the haunts of the burglar and of the harlot, they found that the Bible, and not

secular training, is God's only recipe for healing the maladies of the soul. Many a youth and many a greybeard they met in this social campaign, who had been deaf to all appeals to mere *moral* feelings, and who only laughed at the schoolboy motto, "Honesty is the best *policy*;" but who quickly quailed when they heard that there is a "judgment to come;" and who were only consoled by hearing that Christ's blood can save the vilest from the terrible abyss of hell. It was the Bible, then, that won this great victory; for the feeblest became stronger than the hosts of hell when he trusted solely to that "Sword of the Spirit, which is the Word of God."

It was no wonder, then, that the founders of the Ragged School Union, at its institution, endorsed the experience of the teachers in the twenty Schools they found at work in the byways of London. Thus the 6th rule of the Union declares, "that those Schools only be in union with this Society where the authorised version of the Bible is read." From this rule the Committee have never diverged in practice; rather, the experience of twenty-six years leads them more deeply to feel that it is the Bible alone which forms the strength, the very backbone, of their operations.

This led the Ragged School Union, not many years after its formation, to become practically an auxiliary to the noble Bible Society. When Bible Women were unknown, or few thought of selling the Holy Book to children who live in the slums of London, the Union, by the aid of the voluntary teachers, supplied Bibles to those who once scarcely knew that there was such a book. It is now nearly twenty-four years since the Union first supplied neatly-bound copies to the affiliated Schools: costing the Society tenpence, they are supplied to the Schools for sixpence. It has thus been instrumental in circulating above 35,000 copies; the last year's sale alone reaching 1,440. These copies of the Holy Book were, of course, chiefly circulated in our Sunday Schools, many children giving farthings to their teachers to keep for them till the sixpence was saved. Nor were these Bibles bought for mere ornament, like too many handsome family Bibles,—the dust settling on them during the week, and thus needing to be dusted on Sundays. Often have we seen these Bibles brought out in order to read the lesson selected for the class, or to find the text of the address, and the ease with which many were found proved that they were no strangers to the Bible during the week. Not rarely, too, when the elder scholars were about to emigrate, they

have brought their copies, and asked us to write some text as a remembrance of the old School. These have been read on Sundays when far away from the means of grace; and the Spirit has ofttimes used the book to rekindle holy desires, and they have written home to say how powerfully the lessons of the Ragged School have been recalled when some favourite chapter—the prodigal son especially—has been read all alone in the heart of the wilderness. Much, indeed, of the *after*-fruit of Ragged Schools can be traced to the possession of these Bibles; and if the Ragged School Union had done nothing else to evangelise our social waifs and strays in thus rendering the Bible accessible to classes who could not obtain it in any other way, its aid in furthering the Kingdom of Christ is incalculable.

Nor, we are glad to say, is the Bible confined to our Sunday Schools. All our Day Schools have their daily Bible lessons, in which Bible-narrative is made to illustrate Bible-doctrine; and all our elder classes daily read a chapter from the sacred oracles. Nor is this the only means adopted in Day Schools to induce a knowledge of, and a love for, the Bible. Thus in all our Day Schools, and also in some of our Night Schools, a different text is taught the whole School on the first four days of the week, and these are repeated on Fridays. The number of texts thus lodged in the memory of our scholars is somewhat surprising, seeing how restless and changeable they are for the most part. Thus the elder scholars of George Street recently repeated to us one hundred texts, including whole chapters. The Lower Park Road scholars also repeated forty texts, alphabetically arranged. The friends at Gray's Yard go a step further, for they encourage the scholars to repeat texts to their parents, and thus they carry home the Gospel to a district where Romanism of the lowest type abounds. Through all these ways remarkable cases of conversion have been reported of men and women who once said, "We have too much to do in this world to think of the next."

We mention these facts, showing the power of the Bible in Ragged Schools, because there seems to be a tendency with many popular educationists to "shunt," so to speak, the Bibles out of the way. Already the question has issued in a crisis in the United States, and he can discern but little of the "signs of the times" who does not see how probable it is that the question—the Bible, or no Bible, in State-aided Schools—will lead to a conflict in England and Ireland. Already a fierce attack is made upon the Bible

by the Ultramontanes of Ireland. For, though only an abridgment of the Sacred Oracles is read in the Irish National Schools, this fact places the Bible in such a prominent position as to arouse the hatred of the Roman Catholic prelates, and they are doing their utmost to get those Schools into their own hands. Now, if this be done in the green tree, it needs no prophetic insight to tell what will be done in the dry.

Should these secular educationists succeed, they will, however unintentionally, do the work of Rome and of Voltaire much better than the votaries of superstition or of infidelity can possibly do it. But in what can such success possibly end, save in bringing upon Christendom the bitter curse pronounced against Israel (Amos viii. 11)—"Behold the days come, saith Jehovah, when I will send you a famine—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Popery withholds the Bible from the laity, and its co-worker, Neology, denies its inspiration, and the bitter result in Rome and Germany was predicted by the book thus outraged (Jer. viii. 9)—"They have rejected the Word of the Lord, and what wisdom is in them?'

Nor will this be the only evil which society would be called to endure. Education divorced from religion can only be a curse. Secular education may, indeed, manufacture what the astute Duke of Wellington called, "clever devils," of which we have had so many specimens of late; but it can never make out of a fallen race either good citizens or good men. At the best, it only affects the head; and thus the "heart, from whence are the issues of life," is altogether neglected. That this plan can manufacture even good citizens all experience shows to be an impossibility; whilst the life which is to come—that endless life which hinges on this life—is practically ignored, as if such a fact is only a fable. But what would be the sequel? The cry would soon spring from outraged society (Ezek. xxvii. 22)—"Our rowers (rulers) have brought us into great waters." No, if men are to be brought to do their duty to society, both from habit and from principle, they must first learn *as children* their duty to God.

In a day like this, when so many are brought to think that a national system of secular education is the panacea for all the evils which afflict society, we think it a blessing that Ragged Schools, at least, have not fallen into this, the craftiest snare ever devised by the Enemy of souls. The Bible still holds its place in the forefront of the system, and there is no loyal worker who does not

recognise it as the only map given by God to guide men through the difficult pathway of life to the New Jerusalem. So long as the Bible thus retains its position in Ragged Schools, so long, we believe, will the blessing of the Most High attend their operations; but were it once to become a secondary feature in the system, the dry-rot would be planted, to end in the destruction of this great home mission. We do not, however, say this because we have any fear on this head. The present race of Ragged School teachers have as much love for the Bible as the pioneers, for they know that without it they might as well abandon their great mission to socialise and save the wild tribes of our great cities. It is on this fact that our hopes for the future of Ragged Schools are based. A Bible-loving people has ever been a prosperous one; and as with nations, so is it with Schools. Place the Bible in the van, and children will learn the great truth that, as this world is only the vestibule of the celestial city, they cannot be fit for heaven if they are not equally fitted for earth.

A LOST LIFE.

BY THE LATE REV. JAMES HAMILTON, D.D.

It is a mournful story when the eve of life arrives, to be constrained to sigh, "I have lost a life-time!—God gave me *one* life-time, and it was once in my power to spend it as Aquilla and Priscilla spent theirs, as Paul spent his, as Phœbe spent hers. But now, that *only* life is closing, and woe 's me, how have I bestowed it? In making pincushions and playing the piano, in paying morning calls and evening visits." "And *I?*—I have spent it in reading newspapers and novels, in dancing and singing songs, and telling diverting stories." "And *I* have spent it in drinking and smoking, in games of cards and billiards, in frequenting taverns and theatres, in reading coarse tales and books of blasphemy."

Yes; and though you should not need to look back on a life thus sinfully spent, it will be sad enough to review a life let idly slip. To think that by a right starting, and a perseverance in well-doing, it was once in your power to have proved the large and permanent benefactor of your generation—to think that had you only begun with the Lord, and held on in fervour of spirit, you might, by this time, have finished works which would make many bless your memory, and planted seeds of which hundreds would reap the pleasant fruits, when yourself were in the clay; and then to remember, that once on a time you had it in contemplation,—it was all planned out and resolved upon, and day-dreamed over and over, but never resolutely

gone about; to recollect "the morning's firm resolves" and sunny purposes, and then look at

"The vanished glory,
Hope's honey left within the withering bell,
And plants of mercy dead, that might have bloomed so well—"

how dreary it will make your death-bed, if capable of deliberate reflection then! How disconsolate it will render the retrospective evening of your days, should you reach old age!

And how different it will make your exit from his, who, looking back on his eventful career, could say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

"'Tis not for man to trifle! Time is short,
And sin is here.
Our life is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.

Not *many* lives, but only *one* have we—
One, only one;—
How sacred should that one life be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour bringing in new spoil."

NORTHEY STREET RAGGED SCHOOL.

A FEW years since Ropemakers' Fields, Limehouse, were essentially what the name implies; but, in common with many other localities, the brisk trade carried on in the district in past years originated the erection of a colony of small houses; and now that a reaction has unfortunately taken place, and an almost more than corresponding amount of depression of trade is experienced, the residents of an immense number of these habitations have been cast into a most deplorable condition. In the heart of this now densely populated neighbourhood has been established an institution which, by those who have been fortunate—or unfortunate—enough to come within its embrace, is universally blessed; we refer to Limehouse Ragged School, in Northey Street.

On entering the building we discovered a large well-ventilated school-room, fastened to the walls of which were to be observed sundry lesson-boards holding forth the uses and qualities of good "beef," "mutton," "eggs," "bread," &c.;—quite appropriate, thought we, if the attendants can carry the lessons into every-day practice. The room contained some

120 youngsters, boys and girls, the poverty stricken appearance of many of whom rapidly drove to the winds our moralisings on the lesson-board subjects. Numbers of the children were in a truly pitiable condition as regarded clothing, whilst their pale and in some cases contracted features betrayed only too plainly that but few of the good things of this life ever fell to their lot. On the other hand, however, there were a great many who appeared to be well clothed and fed—at any rate, better than what might have been anticipated at such a place. The explanation of this remains to be told. Quiet, orderly, and attentive, the children exhibited a marked respect and obedience to their instructors, and but for the unmistakable illustrations of their private condition, were as unlike the "street Arabs" as could be desired by the most exacting. We naturally inquired how it happened that many of the children were so entirely different in their behaviour from what we expected to have seen. The reply was that possibly the children "liked the School." Our opinion, however, based upon practical experience, had always been that children generally, and surely such children as were here assembled, had a most decided repugnance to Schools of any and every description. "Well, you see, we treat them kindly;" and truly, the confidence and childlike simplicity exhibited by several "items of humanity" whose summers could scarcely have reached five abundantly testified this to be a reality.

Might we ask what the children are taught? "Certainly; in the first place, reading, writing and arithmetic; then came singing, sewing, and we have just commenced geography; and you see those girls—they are knitting stockings for themselves: they wished to be taught to crochet instead, but we said 'No, learn to make things that you want for wear, and not to make things that you want merely for ornament.' Then we have amusements for them. Here is a box full of cricket bats, balls, skipping ropes, toys, pictures, and other things, for you know the proverb, 'All work, and no play,' and so on; and then we have a tailoring class for boys, and we have nearly finished a jacket for a poor boy [here, then, was the secret of many of the children being better clothed than others]; then there is the shoemaking class—here Tommy D., come and show the gentleman your boots. There! those boots were mended for him by that boy sitting across by the fire." In the meantime up trotted with as much clatter as was consistent with the circumstance a boy of about ten years, who hoisted his foot for inspection, displaying a boot with as thick and strong a sole as any boy need wish for, with double rows of "hobs" as straight and true as could have been desired by the veriest professional in existence. Besides this verbal catalogue of doings we observed a sewing machine, a musical instrument, a library of about a hundred volumes, and apparatus for taking photographs. The sewing machine, we were informed, was employed for making and mending the children's clothes, the instrument to assist in the teaching of singing, the others for the instruction and amusement of the children. "And do they appreciate all these advantages?" "Oh yes, very much; but they are not much good now that the children are so very poor."

Some of the dear children come here in the morning without breaking their fast, and if we offer them a toy they ask for bread. Many almost

depend on us for food and clothing. That boy by the platform has no mother—she died in the cholera season—and his father has been out of work for months. That little fellow yonder has no father, and his mother is lying ill with fever; we do what we can for her and her child, but what *can* we do when we have no funds in hand? Then there is that poor boy who is deformed—we fear he is in a consumption; and that girl—she is one of seven children who are in a shocking state of destitution." Thus the sorrowful tale was continued, the objects of interest bearing out to the full the correctness of what had been asserted of them. "You say they depend on you for food; do you feed them here?" "Yes, that boiler on the fire contains a soup dinner for thirty; sometimes we make soup for double that number, but we are so short of money now that we scarcely know how to manage. We teach the girls to cook the dinners, so that there are two objects gained by it." "And where do you obtain the funds for carrying on this work?" "Ah, therein lies our great difficulty. Sometimes a friend drops in and gives us a few shillings, but for the past few weeks we have had to supply everything from our own pocket."

The principles upon which the School is conducted are strictly unsectarian.

We have thus laid before our readers a short summary of the operations of this "Ragged School" in which the mistress is carrying on a labour of love. She has constantly and extensively given of her own substance to aid the afflicted, starving, and neglected. She goes in and out amongst the poor and sick, blessing and being blessed; and during the last visitation of cholera, she volunteered her services and risked her life in attending upon patients suffering from that malady in the London Hospital.

REST FOR WEARY WORKERS.

"A. L. O E.'S" PROPOSITION.

In the early part of last year a scheme was propounded by the above benevolent and talented authoress to furnish a week's "Rest for Weary Workers." The "Rest" was intended for those Christian labourers in the Ragged School field whose mind and body needed not only relaxation, but recruiting; and whose pecuniary resources were already too fully taxed to admit of further strain. It was apparent that, if such labourers could be induced to vacate their posts and retire to the country, where a temporary home was provided for them, and there spend a clear week, freed from care and toil, they would return to the sphere of their school and mission efforts renovated, physically at least, and enter anew upon their work with freshened ardour, renewed zeal, and, we hope we may add, with increased success.

The proposition was, by these pages, made known to our readers, and their aid asked to give it support. That appeal was not in vain. Money was sent sufficient to give the scheme a start; and through the summer, just as the money was wanted, it came, without expenses having been incurred for ad-

vertisements, &c., so that the whole amount of the contributions was used for the object contemplated. The invitations were given to those who appeared most eligible, some of whom, from varied circumstances, could not accept them; forty-eight, however, did, and had the benefit of the Rest. On their return they gratefully expressed themselves for the kindness manifested to them; and from their letters we make the following extracts: –

E. S.—"It is with much pleasure I thank you for a pleasant and happy week. I returned to my duties not only improved in health and strength, but also in cheerful spirits."

F. B.—"Oh that the Lord would stir up the hearts of the good and benevolent who have the means to give one week to the teachers. I am one that has not the means during my summer holidays to go into the country for one week."

R. L.—"I resume work this morning after spending a happy, refreshing holiday for soul as well as body; probably the most refreshing one that I can recollect. To me the past week was made really a rest of body, mind, and soul, which I shall not soon easily forget."

A. P. and S. P.—"It was indeed 'Rest' delightful, and every kindness and attention given. We thank you heartily, believing it to be the beginning of better days."

M. A. K.—"We returned after a pleasant week. We feel gratified for this kind invitation. Altogether our holiday was delightful; and, by the blessing of God, we shall return with renewed zeal to our work."

M. A. R.—"May I be allowed to state that we have greatly enjoyed this Rest, and the advantage of good society, pure air, good living, regular meals, and in fact all we could desire. It will be one of the sunny spots in our memories."

E. S. H.—"I very much enjoyed the change, and feel better for it."

E. O.—"I thank you and A. L. O. E. for the week's rest. It has been a great boon, and accomplished in me, what I believe to have been your desire, a sharpening up and brightening of my energies for work among the rough ones."

J. B.—"The week passed much too quickly for us, and we left the peaceful home with many regrets. It seemed to me just the place suitable for a week's rest, and hope all dear fellow-workers may return as much refreshed."

H. L.—"I hardly know how to express my thanks to you for your kindness in sending me to Sutton."

H. B.—"A very happy time I had there, and found it indeed a resting-place in the midst of hay fields, green lanes, and beautiful scenery."

R and A. P.—"When we went our motto was 'Rest for Weary Workers,' and now the motto shall be, 'Hard work for refreshed workers, and grateful thanks to generous benefactors.'"

S. P.—"I feel sure the change will do one good, for I am better—my nervous headache has quite left me. We cannot feel too thankful."

M. F.—"I thank you for your kindness. I had a very comfortable week. God, I am sure, will bless those dear benevolent friends that so kindly gave us teachers such a refreshing holiday."

S. W.—"I enjoyed my visit exceedingly. I shall always retain a very

grateful and pleasing recollection of it. My deepest thanks are due to you."

J. P.—"I thank you for the pleasant holiday I spent last week. I enjoyed it very much, and feel the change and rest have been very beneficial to me."

E. S.—"Sincere thanks for the privilege of spending a week at Sutton. It has proved a great boon to me, for I had been troubled with a severe cough for four months, which began to amend during my stay there, and has now, I am thankful to say, quite left me. I never spent a happier or pleasanter week."

M. P.—"I desire to thank you and those who have contributed to my enjoyment. I never in my life before, in one week, derived so much benefit. I have returned refreshed in mind as well as body."

The foregoing will indicate some of the benefits conferred and the gratitude with which they have been received. The great advantage, however, derived from the "Rest" of last year was manifest in the increased energy with which the refreshed teachers applied themselves to their duties on their return to London.

It is now proposed to renew the plan in the present year on the same simple, inexpensive model of last year; and we shall esteem it a favour if our readers will furnish the means by which alone it can be done. The number to be benefited will depend upon the amount of support that may be received. The cost per week for one teacher is about 12s. 6d. for both board and lodging. Contributions should be sent to Mr. Joseph G. Gent, 1, Exeter Hall, London, W.C.

The "workers" who had the benefit of the "Rest" last year were selected from the masters and mistresses of Day Ragged Schools. There were three reasons for giving the preference or the first offer to these—

1. Their entire time is devoted to the work.

2. Their health was the most likely to suffer from long continuance in bad air.

3. Their pecuniary resources are seldom sufficient to enable them to provide for the ordinary expenses of board and lodging for a week in country places or at the sea-side.

There may, however, be some among the voluntary teachers to whom it may be most desirable to give an invitation to spend a week in the country to recruit health and strength; and if so, Mr. Gent will receive and consider any application sent to him and made on their behalf by the Secretary of the School in which they labour.

On this subject the following letter has been received from A. L. O. E.:—

"Dear Sir,—I think it most desirable that the simple plan for giving 'rest to weary workers,' which has been so effectively carried out during the past year, should not now be dropped; on the contrary, I would rather suggest that arrangements should be entered into with Mrs. Howkins, by which Ragged School Teachers might be enabled to enjoy her hospitality from early spring to late in autumn, and also with Miss Marsh, so that not merely two, but ten times that number might in succession have the benefit of rest by the sea-side. I do not know whether it would be practicable to extend the invitations to voluntary Ragged School Teachers, a noble class of

self-denying Christians, many of whom I doubt not can ill afford to indulge themselves with visits to sea-side or country. I beg to enclose a cheque for ten pounds, 'a memorial of a worker for Christ, who now rests with him for ever.' A. L. O. E."

ORGANISATION OF CHARITY.

The number of out-door paupers is a terrible and growing feature in London and other great towns. Thus, in the last week of last year, 147,418 persons received parish relief in London alone; of these no less than 110,881 were out-door paupers. Compared with the corresponding week of the preceding year the pauper list had increased 5,727; all of whom were out-door paupers. One painful result is this, that small housekeepers are eaten up with taxation, and are almost on the verge of pauperism themselves. The fact that many of these paupers are also relieved by local charities and by private individuals, has led the Poor Law Board to issue a circular to see whether it is not possible to so combine the two systems of relief—public and private—that charity shall only be given to those who are too aged to work, or who are out of work, or on beds of sickness. By this plan those who hate work and who live by begging will not be permitted any longer to live lives of idleness, whilst the really poor are too often on the verge of starvation. If this suggestion is faithfully carried out, the daily newspapers will no longer have to report that one family in the East of London received, in addition to parochial relief, aid from four charitable societies. This is the class of men who, on the first frosty day of the season, parade the streets in companies of four or five men, asking for charity under the pretence of being "frozen out gardeners." Of course they are not gardeners. No honest man goes about begging on the very first day that he is thrown out of work. For, even if their story be true, there are thousands of people in London who have "had no work to do" for a much longer time than two days, and who are, therefore, far more deserving of assistance.

Their circular is to the following effect:—"The Poor Law Board, in order to encourage the establishment of a public registering office in every large district, authorise the guardians to print weekly lists containing the names and addresses of outdoor paupers, and the amount of relief granted to each; to instruct their inspectors to facilitate the communication between private and official agencies. The Board suggest that the charitable organisations might undertake to abstain from giving money or food to those in receipt of parish relief; to inform the relieving officers of any gifts of blankets or clothing, upon the understanding that those shall not be taken into account for the purpose of curtailing the ordinary relief; and to apply to the relieving officer on behalf of such totally destitute persons whom they may find unrelieved, but who come within the sphere of the relieving officer."

As a result of this important suggestion for the organisation of charity, voluntary and parochial, many parishes have held meetings on the subject. The most important was the conference of ministers of various religious denominations and other gentlemen interested in the social welfare of the east of London, convened by the President and Court of Governors of Sion

College lately to consider "the desirableness of united action, with a view of checking the increase of pauperism and improving the condition of the deserving poor." There was a good attendance of clergymen and Dissenting ministers, as well as of chairmen and deputy-chairmen of boards of guardians. Lord Lichfield, Mr. Goschen, and Mr. Corbett, the poor law inspector, were also present.

Mr. Goschen addressed the meeting at some length, and suggested that by a system of registration the board of guardians and the various charitable organisations might combine in a plan of action which would expand the action of the poor law without further subsidising pauperism. He quite agreed that it was exceedingly difficult to frame any elaborate scheme. But as practical men they should not refuse to do as much as they could because they could not do everything, nor to say, merely because they could not in any short space of time look forward to any perfect scheme, they should therefore attempt to do nothing whatever. Neither was it scarcely fair even to say, if they could not have a complete register because the same names often would occur over and over again, so that the names alone would not enable them with certainty to trace the applicants, that the great bulk of the register might not nevertheless be exceedingly valuable. The last thing they ought to do, Mr. Goschen said, would be to wait for a scheme which would require the co-operation of all the boards of guardians or of all the charities. They should attempt so to frame the scheme that it might be adopted where there was faith in it, where there was goodwill upon both sides, and where it could be introduced in certain quarters without suffering in any degree from not being introduced in others. He thought it hopeless at present to look forward to any great scheme embracing the whole metropolis, and that it had better first be worked by unions and districts. Mr. Goschen added that when a practical plan for an interchange of information between the poor law authorities and the administrators of charities had been effected, they would have to face the next part of the question—viz., as to the functions to be undertaken by the charities and by the poor law respectively; and that branch of the subject would have to be dealt with in the same spirit as the other. It would not do to say because they could not lay down any perfect rules, therefore they would attempt to lay down none at all. They must endeavour to mark out, as far as practicable, the distinct provinces of legal relief and voluntary charity. The Poor Law Board was ready and anxious to do all in its power to elucidate that subject and promote the organisation, but the real forces for carrying it out must come from those boards of guardians and charities which that meeting represented.

A resolution, declaring the necessity of such organised action as Mr. Goschen had spoken of, was adopted, and a committee appointed to consider the subject and report to a future conference.

We may hope, as one result of this conference, that misdirected charity will cease, and that no one will be helped in future who does not come within one of the three classes, namely, those who are too aged for work, the sick, or those who cannot obtain work. Thus shall we cease to merit a designation fast applying to England, "a nation of paupers!" a fact which at present is no exaggeration, as one out of every seventeen persons is now receiving parish relief.

SEVEN PLEAS FOR COTTAGE MEETINGS.

1. THE holding of meetings for worship and the preaching of the gospel *in private dwellings*, appears to have been very much the practice of the apostles and first Christians. "In every *house* they ceased not to teach and preach Jesus Christ."—Acts v. 42; ii. 46; xii. 12; xx. 20. The first gospel sermon preached to the gentiles was in a private house.—Acts xi. 12. That the early church held many of their meetings in private dwellings is clear from numerous passages of Scripture. See Rom. xvi. 5; Col. iv. 15; Philemon 2.

2. These meetings are very much in harmony with the spirit of the gospel dispensation, which teaches us to "mind not high things, but condescend to men of low estate;" to walk not after "the fashion of the world which passeth away," but as followers of Him who was "meek and lowly in heart." —John xiii. 15, 17. And, like the gospel, these meetings are *missionary* and aggressive in their character. Their object is, in obedience to the Divine commission, to "*go out*" into the dark places of our towns and villages—Luke xiv. 21; Mark xvi. 15; and many, very many, will have cause to bless God throughout eternity, that they were ever led to attend these social services.

3. They meet the need of a large number of the poor of our land, who, from a variety of causes, are frequently prevented attending church, though thirsting for the water of life. But to step into a neighbour's house close at hand, for a short time, to "hear words whereby they may be saved," may be often done without difficulty.

4. In neighbourhoods where, unhappily, the gospel is not faithfully preached, the need of an agency like this becomes strikingly apparent. Souls are here perishing for lack of knowledge, and the Cottage Meeting is perhaps the only means of enlightenment to those who are sitting in darkness and the shadow of death.

5. Sometimes it will happen that—though the gospel be fully preached, and ample accommodation be provided for the poor—the style of preaching is not adapted for them, and far above the level of their comprehension. We read that Jesus had compassion on the ignorant, and on them that were out of the way; and we who are his disciples should be like-minded with him. —Matt. xi. 5; James ii. 5.

6. Its *inexpensiveness* as a means of doing good, may be pleaded as another recommendation. In destitute neighbourhoods, where the requisite sum cannot be raised for building, the only course open to the friends of Christ is to obtain the loan of a room, which would involve little or no outlay.

7. These meetings tend to promote the health and prosperity of the church itself: they encourage a missionary spirit, and are a means of bringing into exercise the various gifts of the members. At these humble gatherings many have found the promise fulfilled—"He that watereth, shall be watered also himself."

POOR TOM; OR, WHO IS JESUS?

Poor Tom! disease, slow but sure, had brought him to the verge of the grave. Consumption had marked him for its prey. He was but nine years old, without a father, and the only relation he possessed was his mother: but, alas! he found no motherly tenderness in her; for, sad to say, she spent all she could get in the gin-palace. For the last twelve months poor Tom had gained his livelihood by selling fruit and flowers in the streets of London; and frequently he had supported both his unkind parent and himself for days together.

On a cold, gloomy Sunday afternoon in November, Tom was crouching within a doorway in the neighbourhood of St. Giles's, covered with dirty rags, and half-drenched in the pouring rain; yet the miserable street was more agreeable to him than the garret in which he had left his wretched mother. The church-clocks had just struck three, and Tom was wishing that he might die, and be laid by his father's side in the graveyard, when a gentleman, hastily walking down the street, passed the doorway in which the little fugitive was seeking shelter. Observing the lad, the kind-hearted stranger turned back, and spoke to him.

"What are you doing here, in the rain, my boy?" said he.

Tom heaved a deep sigh and answered, "I can't go home."

"How is that?" the gentleman asked.

With some hesitation, the shivering lad faithfully told him the truth about his mother.

"And where is your father?"

"Dead, sir."

"Will you come with me to the Ragged School? You will be warmer there than in this place." Tom, not knowing what a school was, consented to accompany the gentleman.

After walking through several back streets, the lad and his new friend passed up a narrow court. Entering a building, the gentleman led the way into a room nearly filled with boys of various ages. Tom was led to the farther end of the room, where a cheerful fire was burning. He was soon beckoned into the class of his friend, who was a teacher, and he listened attentively to all that was said.

The kindness shown him, and the pleasant appearance of the room, were novelties which the poor lad had never known until then. He heard a chapter read from the New Testament; but he could not understand its meaning. There was one word, however, which occurred very frequently; it was "Jesus."

Tom's curiosity was aroused, and when the School was dismissed, and nearly all the boys were gone, he walked up timidly to the teacher, and said, "Please, sir, who's Jesus?" He was told the simple story of the Saviour's love, and of his care for children. The gentleman then obtained Tom's address, and invited him to come to the School on the next Sunday, giving him also a Testament, and telling him to ask his mother to read it aloud.

Tom once more passed through the miserable streets, and reached the

garret which he called his home. Finding that his mother was asleep, he flung himself, wet and weary, upon the hard mattress; and, with the Testament for a pillow, he soon fell into a slumber. Alas! he was never to leave that room—that mattress—again alive.

On the Monday morning he awoke with an aching head and a burning thirst, and found his mother still asleep. He tried to rise in order to reach a cup of water; but his attempt was useless,—he could scarcely move a limb. His mother, at last, awoke from her deep sleep, and immediately assailed her child with a storm of abuse for not bringing home money on the previous evening.

The lad only said, "Mother, I'm ill; please give me some water?"

In a rage she seized the cup, and threw it at him. She soon left the room, and did not return till the next morning. She then gave Tom a piece of dry bread, which was the only food he had tasted for nearly two days. Fever, as well as consumption, had now seized the poor boy.

Towards the end of the week the gentleman from the Ragged School visited him, and discovered his pitiable condition. He talked kindly to him, read a chapter from the Bible, knelt by the mattress, and offered a short but heartfelt prayer to Heaven; and then left, promising to send a doctor to the invalid. Every hour the sufferer became worse, and it was evident that the end was fast approaching.

On the Saturday the Ragged School teacher, accompanied by the doctor, again visited the boy. The pulse was counted; the doctor shook his head, and whispered to Tom's friend, "He cannot live many hours." The teacher told the mother her son's state; but a vacant stare was her only reply,

He then held Tom's feverish hand, and said to him, "Do you feel happy?"

With a bright smile, he answered, "Oh, yes, sir! I'm going to see Jesus."

"Where is Jesus?"

One word feebly uttered was all the reply. It was "Heaven."

The teacher knelt down, and poured forth an earnest prayer that Tom might safely enter heaven, and that his mother might turn from her sinful course, and become a Christian woman. He concluded with these words, "And now, O Father, hear the prayer of Thy servant, and receive poor Tom into Thine everlasting arms; and may this woman and her son joyfully meet in Thy heavenly home."

The mother's tears now fell fast; her heart was touched, and her sleeping conscience awakened. The gentleman then departed.

On the Sunday afternoon he returned, and immediately saw that the sufferer's eyes were glazed with a deathlike film. But the boy held out his hand, and said, "Oh, teacher, I'm so glad to see you once more. I know I am just going to die; but I shall meet you again in heaven, where Jesus is. Oh, how I love him! I shall soon, very soon, see him."

For a few moments there was a solemn silence, only broken by the woman's sobs. Then the lad fixed his dark blue eyes on his mother, and extending his arms, cried, "Mother, oh, mother! come and kiss me before I die." In an instant, she who had behaved so wickedly, and who by her unkindness had hastened the death of her own boy, was embracing him in the most tender manner.

"Oh! my boy, my poor boy," she bitterly cried, "I am your murderer! Only say you forgive me."

"Forgive you! oh yes, mother; and God will, too, if you'll only be good. Mother, promise me one thing, never to ——"

"I *will* promise you, Tom, and may God help me."

There was another pause, and then the gentleman whispered in Tom's ear, "Are you still happy?"

"Oh, yes; I see—I see Jesus!" One moment more, and Tom was in heaven.

The daisies have twice smiled, and the violets twice have shed their delicious fragrance above many a tiny grave; but not a daisy has lifted its crimson head, nor a violet perfumed the air over a worthier grave than that of "poor Tom."—*Early Days.* H. J.

Poet's Corner.

LITTLE HELPERS: A PARABLE.

BY THE REV. EDWARD HOPPER.

The little glow-worm by the road,
Or sparkling in the meadow,
Does what it can to beautify
And cheer the evening shadow;
And so may I, though small like him,
And lowly in my station,
If but my light be pure and true,
Do good in my vocation.

The gentle stream that flows between
Its fruitful banks for ever,
Runs on with joy to do its share
To fill the bounding river;
The river, hearing God's command,
With constant, true devotion,
Flows ever onward through the land
To fill the mighty ocean.

The prattling brook and mountain spring,
Though hid among the daisies,
Do also flow to bless the earth,
And sing their Maker's praises;
And smallest flowers, though far away,
In bye and lonely places,
To heaven they ope their fragrant lips,
And lift their blushing faces.

The violet breathes an evening prayer
  Beside the crystal fountain;
The wild rose offers incense rare,
  Upon the distant mountain;
The lily of the valley bows
  Its head in meekness lowly,
While on its face the dew-drops shine,
  Like tears of sorrow holy.

The birds sing not with selfish notes,
  But try to please each other;
And so may we, with loving voice,
  Cheer up a downcast brother.
'Tis thus all Nature teaches us
  The same as Bethlehem's story,
To live and love for others' good,
  And for our Maker's glory.

Teachers' Column.

CHOICE OF HYMNS.

THERE are three things we love to hear or to think of in connection with Ragged Schools.

1. All the scholars uniting in holy song. The effect is so well described by Charles Dickens, after a visit to a Ragged School, that we need only echo his words —"they sung well, for *all* sung."

2. Children singing their favourite hymns to their parents at home. Not rarely hymns so sung, by heart as well as by lip, have led the parents to Jesus. One poor drunken father lately said, "I can bear much, but I can't stand Tom singing those hymns about Heaven."

3. Our scholars singing hymns about Jesus and glory on their dying beds. Many a time have we felt some of God's sunshine as they thus passed away. They began the holy strain on earth, but they finished the melody in their Father's house above.

Most good pictures have a dark background, so, as regards the choice of hymns in Ragged Schools, there are three things we do *not* like to hear.

1. Hymns of experience. It has been said that too many persons tell untruths in their prayers—that is, they say what they think they *ought* to say, rather than what they really feel. Now is not this fault, we might say sin, sometimes unthinkingly committed in Ragged Schools? We think the following incidents will show that it is, however unintentionally.

1. At a recent visit to a Sunday School, as we entered we heard the children singing the words—

> "Where is the blessedness I felt
> When first I knew the Lord?"

During the singing of this plaintive confession, some were whispering or laughing, whilst of those who sung it, how few, from their age, could possibly have passed through this bitter experience! We could not but feel as we left what a mistake it was to choose an experimental hymn for probably unconverted children.

2. We went to another Ragged School, and there the teacher gave out a hymn fitter for Belgravia. For, though many

were ragged, and some were shoeless, they sang Dr. Watts's words—

"Whene'er I take my walk abroad,
How many *poor* I see."

We could not help asking if we had mistaken the character of the School, for we had always thought that Ragged Schools were not meant for young ladies and gentlemen, but for the children of the poor? We need not record the reply, for the incongruity between the hymn and the dress of the children was too glaring to require any argument.

3. We dislike gloomy hymns, for we cannot see the propriety of singing whilst we are sitting weeping beneath the willows of Babylon. Yet it is but lately that at a Ragged School we heard a superintendent give out a hymn which the children sang to a *lively* tune. It contained this stanza—

"Where sinners must with devils dwell,
In darkness, fire, and chains!"

A terrible fact indeed for those who die out of Christ, but surely not one to sing about. Rather, when we think of the possibility of such a close to the life-history of any of our scholars, it ought to make us weep as our blessed Lord wept over Jerusalem when it rejected his offers of grace.

The three incidents we have related led us to echo the words of Paul, "I will sing with the spirit, and I will sing with the *understanding* also." For surely any other kind of singing is—however unintentionally—a solemn mockery, and must tend either to gospel-hardening or to singing God's praises without thought.

The great preacher Augustine, in writing on the choice of hymns, said that "all hymns should be direct addresses to God." But that this dictum was mistaken is shown by the fact that many psalms are not directed to God, but are about his grace and glory, and yet all were sung in the Temple in their appointed course. Taking, then, the psalms as a Divine model for the hymns of all time, we may conclude that they should be about God's grace and the Redeemer's atonement and intercession. This gives a clue to the choice of hymns in Ragged Schools. They should be declarative of doctrine, rather than tell of that personal appropriation which is commonly known by the term "experimental." Such hymns are fitted for the Church, but not for the School.

When hymns only declarative of Bible doctrines are sung, the children are supplied with all that is needful to teach them on Whom salvation depends, and to what it leads after death; whilst, at the same time, they do not say with the lips what the heart cannot utter. Such hymns have often led to *after*-conversion. For we have heard of those who, by singing their favourite hymns far away from the old School, have been led to give their hearts to Jesus. So will it ever be when the lip only echoes the language of the heart. Q. IN THE CORNER.

"I WANTED TO HEAR MORE."

MISS AMES was passing the corner of a street, when she felt a little hand pulling her dress. Looking down, she saw a ragged child, with a thin, eager face, and dark eyes lifted to hers.

"Please, ma'am, ain't you Susie's teacher?"

"Susie O'Neill's? Of course I am. Why didn't Susie come to the Mission School last week and the week before?"

"She couldn't, ma'am; she got runned over by one o' them street cars, and she's had her leg taken off, and she's up at the hospital now. Please, ma'am, won't you go to see her?"

"I am very sorry, my child," said Miss Ames, putting a little money into the child's hand, "and I will go to see Susie this week. I cannot go to-day, but I will visit her very soon indeed."

Miss Ames went on her way, a little saddened by the thought that the bright, merry, black-eyed Susan would never more be able to walk and run as she had done; but she was very busy that day,

and it was not until night that her thoughts reverted to the promise she had made. Three days went by before she stood by the lowly pallet, where lay little Susan, dying. White, still, scarcely able to speak, the large, mournful eyes alone recalled the child as she had been three weeks before. She smiled feebly as she looked at her teacher, and murmured something Miss Ames could not understand.

"Susie," she said, "are you happy? Do you know you are going to Jesus? Do you feel that you love him? for, oh! how he loves you!"

Slowly, painfully came the words from the pale lips—

"I hope so; but I wanted to hear more—more!"

And with one sigh the soul departed.

Days and nights passed before Miss Ames could get the echo of those words out of her memory. She was ever hearing the dying, sorrowful cry, "I wanted to hear more!"

With a chastened spirit she taught her little class thereafter, and no one was more faithful in looking after the absent ones from that time forth.

Children's Gallery.

STORY OF TWO GOOD SERVANTS.

THERE is no station in life where we cannot serve God. Thus it was a Hebrew servant girl, or rather slave, who saved the life—and we think the soul—of the great soldier Naaman. We, too, know many boys and girls who once belonged to Ragged Schools, who are as faithful as that dear little maid. Some of these by singing their favourite hymns in the kitchen have so touched the hearts of their masters or mistresses, that they have been led to give their souls to Jesus.

But we do not wish to speak about them; but to tell a true story of two faithful servants who have long gone to glory.

The first we have to tell about was the servant of Melancthon—the great friend of lion-hearted Martin Luther. Melancthon was much loved by the poor for his kindness both by word and purse. Melancthon's means were so small that his friends used to wonder how he could give away so much in charity. The secret was this—he had a faithful Swedish man-servant, who managed Melancthon's money affairs better than he himself could. John kept down all useless expenses; and never gave *six*pence for what he could buy with *five*pence. He took great care, too, of the reformer's children during their infancy; but above all, helped his kind master to train them for Jesus. After thirty-four years' service, John went home to see the Saviour he loved. We may be sure that so kind a master did not forget his servant when he was dead. He and the students of the university where he resided, followed the remains of this faithful servant to the grave: and Melancthon wrote an epitaph for the tombstone to the following effect:—

"Here, at a distance from his native land,
Came honest John at Philip's first command:
Companion of his exile, doubly dear,
Who in a servant found a friend sincere;
And more than friend—a man of faith and prayer,
Assiduous soother of his master's care.

Here to the worms his lifeless body 's given,
But his immortal soul sees God in heaven."

The other equally faithful servant was in the service of Diderot, a great French philosopher, but alas! one who refused to believe the Bible. His man-servant was a true Christian, and so grieved over the folly and sin of his master. Often did he pray that his master might be led to Jesus. When Diderot was on his death-bed, his servant told him with tears in his eyes that he had a soul to be lost or saved. This he did in such an earnest yet respectful manner that the great infidel also burst into tears. He also at the entreaty of this true servant of Christ allowed a minister to see him but unhappily it was too late, for Diderot's infidel friends would not allow him to repeat the visit—and so, it is feared, he died as he lived, without God.

Such is the true story of two faithful servants; showing what the poorest can do when their hearts are right with God. It is for this that Ragged Schools are opened, that poor boys and girls may be led to give their hearts to Jesus and then to show their love to God by being faithful to their masters and mistresses.

During the past sixteen years thousands of boys and girls have received the prize of the Ragged School Union for faithful service. Some of these kept their places for five years. On the 15th of next month, too, we expect that several hundreds more will receive this medal of honour—the Victoria Cross of the London Ragged Schools. Nor can we doubt that such good boys and girls—once poor and ragged—will, by God's blessing, grow into good men and women.

UNCLE ROSWELL.

CONQUERED BY LOVE.

A ROUGH-LOOKING man brought his son into a School, saying, "I have brought my boy here, and would like to see if you can do anything with him. I confess he is more than I can manage. Of all the stubborn boys I know of, he is the worst."

The teacher said he thought they would get along very well, and gave the boy a seat with a good, quiet scholar. He watched the boy for some days, but discovered nothing amiss in his conduct, though he seemed to shun every one, and did not join in the sports at play-hour.

One day as the teacher was passing along by the desks, he laid his hand kindly on his shoulder, but the boy shuddered and shrunk from him. "What is the matter, Henry?" asked the teacher.

"I thought you were going to strike me."

"Why should I strike you?"

"Because I am such a bad boy."

"Who says you are a bad boy?"

"Father says I am a bad boy, and mother says so, and every one says so."

"But you are not a bad boy, at least I think so, and you can be as good a boy as any one. Ask God to help you to be good, and you will be sure to succeed."

The poor boy's eyes filled with tears. He was not used to such kind words, and when his teacher left him, he thought, "Can I be a good boy when every one says I'm so bad? But *he* did not say I was bad; *he* said I could be a good boy. I *will* be a good boy."

From that time a marked change was observed in the boy. He took a great deal of interest in his studies, and made rapid progress. His schoolfellows soon learned to love him. He grew up to be a great and good man, and became governor of one of the largest states of America.

Editor's Note-book.

HIDDEN LIGHTS.

PUT the light under a bushel? Nay, verily, no man would be so foolish; for if the light is to be hid, why not leave the candle unlighted.

And yet we have known people, who have a bright light shining in their own hearts, who are so careful to hide it from others, that it never cheers any one but themselves. I wonder why they do so, when there are so many in the world who are in darkness, and it may be, longing to see light. I wish every one who has got that light, would take off the bushel, and let it shine out brightly; if they continue to hide it long, I am afraid they will find it go out, and they themselves be left in darkness. Now I am going to ask if you have got this light; which, as you well know, only the love of Jesus can kindle, and if you have, are you letting it shine, so that all see it?

If you do so—then the light will glow brighter, and increase in usefulness, till not only those in the house, but *all who enter* it, shall see it, and, it may be, become induced to seek it for themselves.

Don't say your light is too feeble to do any good: "the Lord uses small lights sometimes to dispel great darkness." If your light be a true one, it will always shine brightest in your own homes; but don't leave it there, carry it abroad with you, and take it sometimes into the houses of poor sorrowing ones. When they look up, cheered almost in spite of themselves, by the brightness, tell them of Him who gave it and keeps it burning, who hath said of himself, "I am the light of the world, he that followeth me shall not walk in darkness, but shall see the light of life."

HEART-CULTURE.

ONE cause of failure in Christian life arises from the tendency on the part of some to engage in outward Christian work, while they overlook the secret culture of the heart.

We would not say one word against zeal in Christian work; zeal is good, but zeal with knowledge is better. Outward activity must be based upon inward progress. Work and prayer, labour and worship, go together.

It is the tendency in certain periods of the church to place much stress upon the outward activity of the Christian life, and the convert gets the impression that there must be a ceaseless running hither and thither, and proclaiming the good news upon the housetops; and that is right, provided the inward progress of the soul in holy dispositions keeps pace with the outward work. This matter ought to be considered carefully.

No man can have true soul-prosperity who engages so constantly in Christian work, as to have no time for heart-culture by means of meditation, prayer, and the reading of God's Word. Healthy work springs from the inner life of devotion; sensational work is a light that burns brightly and beautifully for a time, but soon vanishes away. Inward piety gives vigour to outward work, and it is extremely dangerous to forego secret communion with God because the hands are so full of outward labour.—*Religious Herald.*

MORE WORK OUTSIDE.

A LABOURING man, who was also a disciple of Christ, dreamed that he died and had presented himself at the gate of the beautiful city; and as he knocked, some one from within asked what he wanted.

"I want to come in," he replied.

"What is your name?"

And he told it. After a brief conference, which he did not overhear, it was said to him, "There is more work for you to do outside. Go back and serve a while longer, and then come, and you shall be admitted."

Though it was only a dream it made such an impression upon the man's mind that he applied himself with new diligence to his Master's service. For twenty years he laboured in season and out of season to promote the interests of His kingdom.

The command is, "Son, go work *to-day;*" we are to rest "when the even is come"—not a moment sooner.

Facts and Scraps.

GROTTO PASSAGE, MARYLEBONE.—It is intended to hold a Ragged School scholars' industrial exhibition in the above School early in the month of March, 1870. It will consist of articles made by scholars of the various Ragged Schools in the neighbourhood. As this is the first united industrial exhibition of Ragged Schools in the same district, we wish it every success.

KING STREET, ROTHERHITHE.—A new School has been opened in this populous district. It embraces a large river-side population; a rough and not easily disciplined class. Many of the boys have been in prison. The Sunday Night School is attended by 220; and the Week Night School by about 100—taught solely by voluntary teachers.

FLEET DITCH RAGGED SCHOOL, LESTER PLACE, LITTLE SAFFRON HILL.—This is one of the very few of the original Ragged Schools at work in London in the year 1844, and is perhaps the only School in existence that has been conducted in different buildings by the same teachers from the commencement to the present day. One hundred of the most necessitous of London's poor children are here daily gathered—gathered for education; but food and clothing are often pre-essentials to teaching, and these are supplied, but only after full knowledge of the necessities of individual cases. To these children a Christmas dinner was given at the opening of the new year, which consisted of roast beef, potatoes, and plum pudding. The poor children at the sight of such rich dainties, and in such abundance as to give a full dinner to each, and a bit to spare for mother and baby, drew forth the tear of joy from many an eye, and has been the topic of joyful talk for many after days. Several have tried to express their gratitude in letters sent to Mr. Gent, who carved for the whole company on that joyful occasion.

MARIGOLD PLACE, BERMONDSEY.—The working men of this district were recently invited to attend a meeting of the Working Men's Club just formed. It is held in the schoolroom on Saturday evenings. Newspapers and periodicals are placed upon the tables, and the room continues open till 10 o'clock. There are 180 members.

CHRISTMAS DINNERS.—We are glad to report that many Ragged Schools gave Christmas Dinners to their scholars or adults. Thus Field Lane School dined 500 men and women belonging to the Ragged Church on Christmas day. In addition 200 families were supplied with dinners at their own homes. On Christmas day Chequer Alley dined 500 children; at Hatfield Street Mr. Adams gave a dinner to 100 poor men and

women. The Lamb and Flag School gave a dinner to 500 children; and New Tothill Street School dined 150 scholars in Christmas week.

EMIGRATION OF CHILDREN.—We learn from the Canadian papers that Miss Rye's Home for Children at Niagara has been formally opened. In the course of some remarks, Miss Rye, who had just arrived with 70 infants, said it was not the lack of money that prevented a larger flow of young emigrants to Canada. The British public only wanted to see that a suitable outlet could be had for its homeless little ones, and the means for sending and maintaining them for a time would not be wanting. More than a hundred thousand could be had at once if the colony could find homes for them. Miss Rye said she did not ask the people of Canada for money, but for their sympathy and moral support in finding places for the orphan children. The arrangements of the Home and the appearance of the children created a favourable impression upon the visitors.

JUVENILE THIEVES.—Two lads named Holland and Hayes, about twelve or thirteen years of age, were charged with trespassing on premises belonging to the South-Eastern Railway Company. It appeared from the evidence of an inspector that, a few nights ago, perceiving smoke come from one of the arches, he obtained the assistance of another officer, and after some difficulty gained an entry, when they found about twenty lads surrounding a large fire made up from the hoarding that had been torn down. As soon as the lads saw them they all scampered off in a mysterious manner, and got away, excepting the prisoners who were captured. Most of the lads were young thieves, and much older than the prisoners. Bones and refuse were strewed about, showing that they had made themselves pretty comfortable in the arch. The magistrate directed them to be taken to the workhouse for a week, and at the expiration of that period they would be sent to an industrial school.

MARCH OF CHOLERA.—Particulars of an outbreak of cholera in Russia are given in the *Medical News* of St. Petersburg. It attributes it to the extraordinary heat which prevailed last summer in Central Russia. The disease appeared both in the poor and the rich quarters of Kieff, and carried off several victims in the higher classes. In September the number of patients was 65, of whom upwards of 40 died. How many persons were attacked in October is not known, but there were upwards of 30 deaths from the epidemic. At Orel the number of persons attacked between the 17th of November and the 9th of December was 92, 45 of whom have died; and at Retchitz, 17 cholera cases had ended fatally up to 11th of December. The *West African Interpreter* says:—"This much-to-be-dreaded scourge is in the vicinity of our colony, being at the islands of Bissou and Balama, places within 200 miles to the north of us." With this prospect before us, every *individual*—not merely parish vestries—should at once promote to their utmost every sanitary measure likely to check this scourge.

ROBBING THE POOR.—The poor are compelled to buy provisions and fuel in small quantities, but, having no means of testing the accuracy of weights or measures, they are much victimised by unprincipled shopkeepers. The following recent cases will show how the poor are thus robbed. At the last meeting of the Paddington Vestry, held on Tuesday, the following list of defaulters in weights and measures was submitted:—G. F., 1 weighing machine 1 dr., and another machine 2 drs. against the purchaser, 1 1lb. weight 1½ dr. short, and 1 ½lb. weight ½ dr. short, fined 7s. 6d.; J. T. W., coal merchant, weighing machine 1½ lb. against the purchaser, 5s.; H. B., dairyman, butter scale 5 drs. against the purchaser, 5s. Much dissatisfaction exists in the parish, in consequence of the leet juries inflicting such paltry penalties, more especially in those cases where the offenders have been proved to be guilty more than once. But we think that imprisonment, rather than fines, would effectually stop this kind of theft.

Notices of Meetings.

SERMON LANE.

THE twenty-first annual meeting of Sermon Lane School was held in the schoolroom under Islington Chapel. Mr. J. R. Macarthur presided.

Mr. W. H. Caesar (hon. sec.) read the report, which stated that the various agencies were being carried on with much success. The Day School was still under the superintendence of Mrs. Brown. Average attendance—boys, 96; girls, 71; infants, 25. Since the last report 22 boys and 24 girls have gone to places; one boy has joined the Shoeblack Brigade; and 31 children have gone to National and other pay Schools; 29 removed to the country and other parts of London; and 1 has died. The Week Evening Class for young people has not been well attended, and the committee have resolved to discontinue it. The Sunday Schools, afternoon and evening, have an average attendance, in the winter months, of—in the afternoon, 136; in the evening, 148. The Sunday Evening Prayer Meeting is still continued, and has an average attendance of 30. The Patching Class, for boys and girls, has an average of 70. The Children's Provident Fund has 65 depositors, and £7 9s. 6½d. has been paid in. 226 articles have been sold, and five pairs of boots. 21 women have paid into the Clothing Fund, their deposits amounting to £6 10s. 8½d.; 14 have deposited £3 10s. 5d. in the Coal Club. The Penny Bank has been in successful operation. The amount deposited, £142 16s. 6d.; withdrawn, £111 12s. 7d.; leaving in hand £31 3s. 11d. The receipts during the year have been £101 12s. 6½d., and the expenditure £118 2s. 11½d., leaving due to the treasurer £16 10s. 5d.

The meeting was addressed by Revs. J. T. Davidson, W. C. Heaton, J. Wilkinson; and Messrs. Curtis, Matthews, and Radmall.

GREENWICH.

THE twenty-second annual meeting of the above School took place at the Alexandria Hall, Blackheath. The chair was announced to be taken by Rear-Admiral Sir J. Crawford Caffin, K.C.B., but in his unavoidable absence the meeting was presided over by John Young, Esq.

The committee reported the completion of the purchase of the remainder of the lease of the present premises, thus extending their term from 1892 to 1912, and which most desirable arrangement has been accomplished by the munificent donation of £300 from a lady who has long taken the greatest interest in this School.

Day Schools, a Refuge for six boys (which is attached to the School), a Sunday School, the City Mission, a Clothing and a Blanket Club, a Sick Provident Society, either use the schoolroom or derive assistance from those connected with it. Day School—average daily attendance, 300; number of children admitted since 1847, 3,990 (namely, 2,260 boys and 1,730 girls). The Night School is held four times a week, average attendance, 50. The Sunday School, conducted in the schoolroom has prospered, and the average attendance increased from 75 to 100. The Refuge for Boys, although small, has been and is still, a blessing to poor houseless boys. At present, five earn their own living, and contribute to the funds of the School by chopping and selling firewood at 3s. 6d. per 100 bundles. City Mission Services have been held, as usual, in the schoolrooms on Sunday and Wednesday evenings, and appear fully to answer the purpose for which they have been established. Blanket and Clothing Club for the children's friends—Depositors during the present year, 144, amount deposited, £15 0s. 10d.

Papers, Original and Selected.

PUBLIC-HOUSE REFORM.

It is the painful but unhappily not unjust taunt of foreigners that, notwithstanding all our profession of religion, England is the most drunken nation in the world. Many a missionary in China or Polynesia has said that our sailors, by their intoxication and kindred vices, do very much to undo all that they have done for China by their preaching. Well then might a Hindoo priest mockingly say, "Had we not better, brethren, start a society to convert the Christians?"

That this national reputation for drunkenness is not exaggerated, two facts will prove. For example, during the past five years we consumed every year no less than 27,657,873 gallons of alcoholic liquors. This shows nearly a gallon of spirits to every man, woman, and babe in the kingdom.

Again, statistics supplied by the Registrar-General show that during the past ten years 4,922 persons died of that most frightful disorder *delirium tremens*. Black as is this picture, this is not all. Thus it appears, from official papers, that, during the year ending Michaelmas last, 94,908 persons—or 260 per diem—were prosecuted in our police-courts for drunkenness. Of these, so flagrant were their cases, 63,255 were convicted and fined, and 7,000 were committed for acts of violence. In London alone last year 19,055 were captured by the police for being disorderly as well as drunk; and the greater part of these were fined or imprisoned. What is a still sadder feature in these statistics is this, that of the 94,908 persons captured for drunkenness last year, no less than 22,560 were females. About a moiety of these degraded women—mostly *mothers*—were fined or imprisoned. They usually left the dock cursing and yelling; and it not rarely taxed the utmost strength of five men to convey them to their cells. Many of these had babies in their arms; their plaintive cries mingling with the yells of their mothers. Who can help feeling alarmed for the future of those poor victims of debased parents?

To foster these crying evils there are, within a radius of fifteen

miles of Charing Cross, 10,970 gin-palaces, or beer-shops. If placed in a straight line they would extend about thirty-three miles. The worse feature of the case is this, that the poorer the district the larger are the number of pot-houses; so that the glaring gin-palace, like some vile fungus, seems to flourish best where filth most abounds.

Too many of these public-houses are thieves' houses of call. Yet, though well known to the police as the haunts of felony, the landlords rarely find it difficult to get their licences renewed. Others, too, live by encouraging betting and gambling—the licensed "billiard rooms" attached to so many gin-palaces fostering these vices, or rather these social crimes. Does not this fact show that the time for amending the licence laws has fully come?

Nor is this all; the liquors vended in these establishments are rarely, if ever, in the state in which they come from brewer or distiller: the ingredients bought of publicans' druggists being usually poisonous. Thus, for example, attention has been called in Liverpool to the adulteration of beer as a presumed cause of *delirium tremens*, of furious intoxication, and of insanity. We do not know upon what evidence the indictment rests so far as the above particulars are concerned, but there can be no doubt that the beer supplied to public-houses of the lower class is "doctored" to an extent that makes it simply a narcotic poison. We have been assured by a brewer, holding many small public-houses, that any good and wholesome beer sent to them would be at once returned upon his hands. The consumers like to feel muddled by what they drink, and to procure this luxury at a small outlay. Labourers refuse to go to this or that house, saying that they had a quart there last week and "felt nothing of it;" whereas they had pint at such another one and could scarcely get home.

One other glaring evil cannot be omitted to show that the time for public-house reform has fully come—namely, the increasing number of gin-palaces to which the magistrates have granted music and dancing licences. To many of these the admission is free—the quantity of stimulants sold well repaying the crafty landlords for giving free entrance into those dens of vice and woe. It is not saying too much to affirm that these music and dancing saloons are doing much to demoralise all classes of society; especially the boys and girls of the working class. A large proportion, indeed, of what is styled "the social evil" trace their downfall to these moral plague-spots; places where Satan reigns as sole king.

Already the new Commissioner of Police, Colonel Henderson, has done something to abate the more illegal practices of publicans. Thus, last Christmas, publicans were informed by the police that lotteries are illegal, and that, if they persisted in the practice, they would be punished. The skittle-grounds attached to many public-houses are also another fertile source of the drunkenness of labouring men. The police, however, have been instructed to inform the keepers of such grounds that to play skittles or bowls in licensed public-houses is illegal, and subjects them to severe penalties. As a result of this notice, printed placards may be seen in the windows of many publicans stating that skittles or bowls are not allowed to be played in their grounds.

With the view of further abating the evils referred to—in other words, to promote public-house reform—a conference was held at Birmingham on February 8th ult. The object specified was to consider the desirability of amending the licensing laws. Archdeacon Sandford and others wrote expressing their concurrence with the movement. Dr. Martin, of Manchester, addressed the meeting, urging that greater restrictions ought to be placed on a traffic which was productive of so much evil, and requesting the meeting to be on their guard with reference to the promised measure of Mr. Bruce's, because it must be remembered that very strong influences were at work, seeking to prevent the imposition of further restrictions. A memorial to the Home Secretary was placed before the meeting for adoption. It pointed out the evils arising from the facilities for obtaining drink, owing to the small sums charged for the licence, and the low class of houses used, and suggested that the power of preventing the granting of licences should be given to the ratepayers; that public-houses should be open only from 8 A.M. to 10 P.M.; and that the young should be protected by law from the temptation of gin-palaces and music saloons. It recommended the prohibiting of music, dancing, or dramatic entertainments in places where intoxicating liquors were sold, and that it be rendered illegal to hold election meetings in public-houses. Also that all public-houses be closed during municipal and parliamentary elections. Some members of the United Kingdom Alliance strongly opposed the memorial, saying they would accept nothing short of an absolute veto being placed in the hands of the people. The memorial was ultimately adopted.

Many other facts might be reported to show the evils of the present system of licensing; but, with the facts before referred to,

we need not say that in public-house reform is involved much of the future well-being of the poorer classes. We are glad, then, to find that recent committees of the House of Commons are at length bearing some fruit, and that the Government is about to introduce a measure for the reform of the licensing system. A paragraph in the Queen's Speech thus refers to the subject :—"Her Majesty has likewise to recommend that you should undertake the amendment of the law which regulates the grant of licences for the sale of fermented and spirituous liquors."

We may hope, then, that as a result of Parliamentary discussion, something will be done so to lessen the number of public-houses, as to remove the glaring evil of finding four in one small street. If, too, no more licences are granted for billiards in public-houses many a shopboy would be saved from that habit of gambling which usually ends in suggesting robbing the till to supply the means of gratifying this vice. Again, if they are not allowed to keep open after ten, and are kept entirely closed on Sundays, many a starving family would be supplied with all the necessaries of life ; for the bread and beef which strengthen would replace the gin which so often degrades and impoverishes. But, above all, let no more music or dancing licences be issued by the magistracy, and giddy girls would no longer indulge in what is to them the dance of death.

And who can estimate the social benefits which would flow from such a public-house reform ? Suffice it to say that, by these and similar plans, England, which is now foremost in the march of civilisation, would not be found in the rear as regards that "righteousness which" alone "exalteth a nation !"

"I CAN'T AFFORD IT."

BY THE AUTHOR OF "I MUST PRAY DIFFERENTLY."

THIS is one of the most common excuses for not giving. A person, being applied to in behalf of this or that good object, says, "I approve the object. It ought to be encouraged, and I am sorry I cannot aid it. But so it is. The calls on me are so many, and my means are so limited, I cannot afford it." Now it may be he is mistaken. Perhaps he *can* afford it. The heart is very deceitful. But admitting that he cannot afford it, as is often the case, yet does this excuse him? Is the want of ability a sufficient apology? By no means. There is another thing to be considered—the *cause* of his inability. *Why* can he not afford it? We must go back one

step, and inquire how it comes to pass that he is so destitute of means as to be unable to give to this and that good object. What if he *has* not the ability, provided he *might* have it? Now, as it regards the *cause* of the inability—

Perhaps he does not *earn* as much as he might. In that case, his not being able to afford it is no excuse. All he has to do is to earn a little more, and then he can afford it. Let only his idle hours be fewer—let him but work a little longer, or a little harder, and there will be no difficulty. And why should not a man earn to give, as well as earn to eat, drink, and put on?—Are these last more blessed than giving? Why should you not put forth a little extra effort, if it be necessary, to enable you to promote the cause of humanity and religion? We see that this man is the author of his inability, and therefore it is no excuse. He *could* afford it if he would but take certain simple and obvious measures to do so.

Perhaps the case may be that he does not *save* as much as he might. He is not idle, but he is prodigal. He earns enough, but he does not economically use it. Now a penny saved is equal to a penny earned, and it is all one to the treasury of charity whether that which it receives comes of economy or of industry. The person of whom I now speak, *earns* it, but he does not *save* it. Hence his inability. His income is more than sufficient for the comfortable subsistence of himself and those dependent on him; yet he is so inconsiderate in his expenditure, *wastes* so much, that he has nothing left to give. Now I would ask, if it is not worth while to practise economy for the sake of being able to exercise liberality; to save for the sake of having something to give to the cause of the Lord? Is it not worth the care which economy requires?

But perhaps I have not suggested the true cause of the inability. If, however, the apologist will allow me the liberty of a little survey and criticism, I think I can ascertain why he cannot afford it. And first I will scan his person. Oh, I see why you cannot afford it! You *wear* your money. You have got so much of your earnings or income on your person, that it is no wonder that you cannot afford to give. Next I will enter the house. The size and situation of it is perhaps unnecessarily expensive; and then the furniture! Here the wonder ceases—the mystery is explained. I see plainly enough why you cannot afford it.

But here is another who dresses and lives very plainly; yet *he* cannot afford it. Why, what is the matter? Oh, his money is in the stocks, and he cannot touch the principal; and there are his children, for whom he must make a liberal provision.

Friend, hear me: you *can* afford it, if you will. If you have not the ability, you can acquire it. You can *earn* more, or you can *save* more. You can *spend* less. You can afford it out of your furniture, your dress, your table, your equipage—or, perhaps, *over and above* it all. You *can* afford it, and you *ought* to afford it. You *must* afford it. Come, now, and resolve that you *will*. Say no more, "I cannot afford it," but "I will afford it." You can afford to indulge yourself when you wish—to take your pleasure—to gratify your children. And can you not afford to feed the hungry, to clothe the naked, and to send the balm of life abroad into a diseased and dying world? It is very strange! Are you a Christian? As

for me, "I cannot afford *not to give*"—there is so much gain in giving—so much loss in not giving, that if I cannot afford anything else, I must afford this. Some say, they are too poor to give, but I am too poor *not* to give; and, moreover, I can no longer afford to give so little as heretofore I have given. Indeed, I must *sow* more bountifully, for I want to *reap* also bountifully. This parsimony in the use of *seed-money* is poor policy.

CHINESE MISSION SCHOOL AT SAN FRANCISCO.

THE Rev. Otis Gibson, a returned missionary from China, recently gave a lecture on the Chinese, in which he declared that the true missionary ground for the Chinese is at San Francisco. A movement was at once determined upon. The following Sunday, the little room in the rear of the pulpit was thrown open, that all who favoured the work might enter. Some active Christian brought in eight Chinamen, seven teachers appeared, and the work was begun. Never were pupils more eager for knowledge, nor were any ever seen more apt, docile, quiet, and persevering. The teachers were gentlemen, ladies, and some children of both sexes. Often since, as we have progressed, has the spectacle been presented of a little American girl or boy pointing out to the stalwart Asiatic man of olive hue the letters of the English alphabet, and pouring into his delighted ears their sounds. Slates, first primers, readers, and geographies have been the implements used, with hymns and the Lord's Prayer printed upon large cards, a parlour organ to aid the singing, and, lastly, the indispensable blackboard. We stood amazed at the rapid increase of our numbers. Every Sunday the School enlarged. The little room overflowed, and the superintendent, unlocking the door leading to the gallery, and assembling the teachers *en masse*, gave each Chinaman in charge to a separate teacher as he entered, and one by one they were marched to the gallery. And so we have gone on, till we have reached the number of 119 teachers, and 156 pupils. From the alphabet we have progressed to the formation of a class in geography, a class in arithmetic, and a class in the New Testament.

Meanwhile a School Chapel has been erected, separated by a narrow alley from the main church building, capable of holding 300 persons, and there the School is now located; and it is often filled to overflowing with the crowd of teachers, pupils, and visitors. Long before the close of the morning service in the church, the Chinamen begin to assemble about the door, so eager are they to learn; and as the audience moves out the chapel gate is unlocked, and teachers and pupils enter at half-past twelve o'clock, and the work of teaching commences. On the south wall maps of the world and of the United States are suspended, with the charts of large numerals, and two blackboards marked with the special subject for teaching, if there be any, for the day. Perfect order prevails, and only the buzz of instruction is heard in the room. The superintendent and his three assistants pass up and down the aisles, assisting in the work, for two hours, when, at the tap

of the bell, the teachers move quickly to the rear and sides, the seats being movable chairs, and the pupils as quickly move forward, and occupy the centre and front chairs, and are thus brought face to face with the blackboards. We have singing at the close, teachers and pupils singing a hymn together first, and then the pupils singing it by themselves. Strange to say, this despised race, whose standard of melody was supposed to be the Chinese gong, display a decidedly good taste in music, and they have mastered the hymns "Beautiful River" and "Coronation," and they sing them both well. The Lord's Prayer is occasionally repeated, pupils and teachers all joining in the repetition. It hangs upon the wall, printed in large letters in both Chinese and English.

HOMES FOR WORKING BOYS.

THE want of suitable homes for working boys in London, on their first start in life, has long been felt. In many cases, either on account of their coming from a distance or from adversity, they have no home of any kind in London; and in many others, their homes are worse than none at all. Of the ordinary lodging-houses, the majority are unfit, morally, for boys to enter; while all of them fail to provide that supervision and authority which such lads require, at least for a time. Hence in getting a working boy a place in London, the great difficulty always has been to find him a proper lodging. In some instances the employment provided is of that nature that along with it there is a home—but these are many exceptions. As a rule, a working boy must find a home apart from his place of employment.

This want has been specially felt by the managers of various refuges and homes in London. They have endeavoured so to train the boys while under their care as to fit them to start well in life; and they have often found their work undone through the bad influences to which the boys were exposed when they left the institution. For two or three years at least they require still to be guided as to their duty to their employers, the right use of their leisure hours, and the choice of their companions. Besides which, it is simply impossible, with the small wages a boy earns at first, for him to pay for a decent lodging. Brook Street and Maida Hill Refuges endeavour to meet this difficulty by providing lodging-houses attached to the Refuges, where the boys reside, paying such an amount as they are able out of their wages for their board and lodging, and increasing the amount paid as their wages increase, so as ultimately to make their payment equivalent to the cost. When they are quite able to find suitable lodgings for themselves, they leave and make room for others. The result of these lodging-houses has been most satisfactory, and justifies the opinion that were such a plan generally and fully carried out, the value of the institutions would be largely increased.

It is proposed to establish several of these Homes for Working Boys in different parts of London, so as to make them available according to the

locality in which the boys find employment. In each Home provision will be made for about 50 boys. A man and his wife will be placed in charge, and it will be their duty to provide all that is necessary for the boys, attend to their food and clothing, conduct family prayers, look after them in their leisure hours, and provide suitable recreation, while evening classes will be organised with the view of carrying on and improving the boys' education. Masters and employers of such boys will thus feel additional confidence in receiving them, knowing that when they leave their work they are still under good influence. The payments to be made by the boys will be regulated by the wages they earn; and, judging from the experience already gained, it is believed that after the preliminary expenses for furnishing and fitting up the Homes have been met, the boys' payments will very nearly, if not quite, cover the expenses, with the exception of the rent of building; this must always be met by subscriptions. And considering the great importance of providing such Homes, there is no doubt that funds will be supplied for the rent of as many Homes as it is found practicable and necessary to open. Could any one devote, say, £100 a-year to a more desirable object?

The committee of the Boys' Refuge in Commercial Street, Whitechapel, who have found the great value of their lodging-house, and the committee of the Home for Little Boys, who are now experiencing the want of such Homes in order to place out their boys, cordially co-operate in this proposal, and special provision will always be made to receive boys from those institutions. Many other similar Refuges will, doubtless, gladly avail themselves of the Homes. But beyond these, it is very desirable to make them available for other working boys who have not been in such institutions, but who have as great a need to find a suitable home in London.

Many of our Ragged School teachers would be only too thankful to have such a Home, in which their boys who are at work could live and be cared for; while many an honest working boy, who has not been to a Refuge or a Ragged School, and who has no proper home of his own, would alike prize, and alike need, the kindly influence of home.

A committee just formed has undertaken this work from a deep sense of its great importance and its urgent need. It is estimated that from £250 to £300 will be required for fairly starting each Home. How many of these Homes they may be able to open must depend on the help they receive. They feel sure that too many cannot be provided. It would greatly help them if they could get the rent of two or three buildings in different parts of London secured for four or five years. But the form in which they may receive help must be left to the generous Christian hearts that bestow it.

In Memoriam.

MISS CHAMBERLAYNE,

OF GRAY'S YARD RAGGED SCHOOL.

A SIMPLE obituary notice, as it recently appeared in the *Times* newspaper, would fail to attract any particular attention, except in the circle of relatives and friends of the deceased lady. A member of one of the oldest families in England, she had a still higher claim to our esteem, in the fact that she was ever anxious to train the children of the poor for Jesus. Most courteous in manners, she practically confirmed the saying of Lord Shaftesbury, "What the poor want is sympathy, not patronage."

As one of the first pioneers of Ragged School work, we feel sure that a short sketch of the eminently useful life of Miss Chamberlayne will not only interest our readers, but may lead others to emulate her example, and be encouraged to persevere, assured that in due season they will reap if they faint not. More than thirty-five years ago there existed in the west of London a wretched court, called Calmel Buildings. It was inhabited by the very poorest people, many of them Cockney Irish. In those days there were no city missionaries to visit these abodes of poverty and misery, and no free schools, to which the poor little neglected children could be sent. It was at this time and under these circumstances that Miss Chamberlayne began her work of faith and labour of love, in visiting and relieving the poor, and benefiting the children by opening, in this court, which we are justified in saying was the *first* Ragged Day School in London, although styled a "Free School."

Though thirty-five years have flown, there are those now living who can remember the visits of a lady small in stature and very plainly dressed, but with a face strongly marked with benevolence and love, going in and out of these wretched homes and assisting the poverty-stricken parents; and, above all, taking the little ones by the hand, and having gathered a few together, imparting to them that knowledge which, by God's blessing, would fit them for a life of usefulness here, and a happy life hereafter.

In this work, to which she then set her hand, she never for a moment faltered, but laboured on, gaining the interest of friends, until this School, began with only six children, has steadily increased to its present number, nearly 400.

On the demolition of Calmel Buildings, to prepare a site for St. Thomas's Church, the School was removed to Gray's Yard, where it is now being successfully carried on.

In addition to this School, she founded two others in the country, and all of them are in vigorous operation to this day.

During the many years of her useful and prolonged life, she rarely passed

a day without visiting the Gray's Yard School. The only favour she ever asked the scholars in return for her kindness was, that they should commit to memory the daily text, and then go home and repeat it to their parents. How earnestly would she enforce this practice upon them by saying that, on their death-bed, many might be able to say, "You, my dear child, by bringing home your beautiful text, have been the means of saving my soul." The Inspector of the Ragged School Union often met her at these visits, and she would never let him leave the School until he had questioned the scholars on the text of the day. She was most anxious for him to impress on the whole School that out of Christ salvation is impossible.

Only just before her departure, on her attendant requesting her to take some restorative, she replied, "Hark, I want to hear the children sing." And to soothe her they were obliged to sing the lines she had taught the children, in which she now joined with a loud voice—

"Glory, honour, praise, and power,
Be unto the Lamb for ever,
Jesus Christ is our Redeemer,
Hallelujah, praise ye the Lord."

Not long after this she ejaculated—

"Jesus take me; Jesus take me."

With these words, her happy spirit passed away, at the ripe age of eighty-four, into the presence of the Saviour she had loved so well and served so faithfully during her long life.

On the day of her funeral a little service was held in the School, and the children were spoken to very solemnly by Mr. Gent, and other friends. Many of her friends were present to testify their affectionate regard. A memorial card was presented to each child, in memory of their kind benefactor.

Miss Chamberlayne has, we understand, left by will a considerable sum to support almshouses, and also an annuity of £10 to Gray's Yard in perpetuity.

It must not be supposed that the energies of this devoted servant of God were confined to training the young, for her whole life was one of missionary effort. In her daily walk at eight o'clock in the morning, she always went into the park with her little packet of tracts for distribution, and never until the Great Day will it be known how much of the good seed thus scattered broadcast may have taken root and borne fruit to eternal life.

Neither must her special sympathy for the ancient people of God be forgotten. It was her custom during the greater part of her long life to hold little weekly meetings, at which ladies used to work for the poor saints at Jerusalem. Many are the pleasant memories linked with those social gatherings, which always ended with prayer and praise, and in singing that touching old hymn—

"Jerusalem, my happy home."

In that happy home she is now resting, and there will she meet many whose feet she was the means of guiding into the way of peace.

FIRST SUNDAY SCHOOL IN LONDON.

A WRITER in the "Child's Companion" thus describes the opening of the first London Sunday School. It is scarcely needful to say that Sunday Schools were originally intended for the classes now taught in our Ragged Schools; but they now reach a class above our scholars, and thus are doing much to evangelise the children of the middle classes. This enables the teachers of Ragged Schools to confine their labours to those who have been called "gutter-children":—

"On a Sunday afternoon in the early summer of 1784, a worthy shoemaker, named James Kemp, was seen going across some brickfields at Hoxton, at that time a village on the north-eastern side of London. He lived in a small house, nigh to the cottages of brickmakers and dustmen. When Sunday came these people gave the hours to sinful sports, and fights were frequent in the fields opposite this worthy man's dwelling. He loved the Saviour, and wept that his neighbours did not love him too. 'What can be done for these men and children?' he said. 'What can *I* do? I am afraid the grown-up people are too hardened in sin for me to do them any good; yet if I could teach their children, and lead them to keep holy the Sabbath, how happy I should be!' But he knew that boys and girls were engaged all the bright days of the summer helping their parents to make bricks, and Sunday was always their play day; what then could be done to meet their pitiable case?

While Mr. Kemp was thus in doubt how to act, he was told that a gentleman named Raikes had set up Schools on a Sunday, at Gloucester. Might not, he thought, the same thing be done with equal success in London? He would try. It was true there was a rough field of labour before him; he had no money to spare, and had a young family to care for; but the love of Jesus moved him to make an attempt.

News did not travel very fast in those days, and there were no papers that cared to publish the tidings of Christian work in the world. So Kemp thought he must go to Gloucester, and see with his own eyes what was being done. But how could he give two days in going by the 'fast coach,' and the same time for the return journey. Besides, the money for the fare—not a small sum at that time—was to him a serious concern. For a moment the good man was at a loss what to do; but he was healthy and strong, and had been well known for his long journeys on foot; he therefore resolved to walk there and back—in the whole two hundred and twenty miles. And he did it bravely.

Kemp returned to London full of faith and hope; told all he had seen and heard to his pious wife, and they agreed to open their own humble rooms for a School to be held on Sunday. It was some weeks before he could find money to buy stools and forms. At last all seemed ready to start the good work.

On the Saturday afternoon before the School was to be opened, Mr. Kemp put aside his usual work of shoemaking. The window to his front room, which served as a small shop, was cleared of all goods by his wife, after she had lulled her infant to sleep, while he went forth to seek for

scholars. He first directed his way to the brickfields; and, as he well knew what bad men they were he was about to address, he stopped for a moment's silent prayer, and then went forward.

A little shoeless girl, merrily swinging on a gate, was among the first to whom he gave his invitation. She received it with a silly laugh, and showed him the way to her parents, who, with a number of men and women, were engaged in moulding bricks. Some of the gang no sooner saw who it was than they began to call him mocking names, and, gathering around him, awaited to hear what had brought him among them. He then, in gentle tones, asked them if they did not wish that their children should learn to read. He had come to request that they would send them to his house on the next day, when he would do all that was in his power to teach them, without any payment or reward.

The invitation was received with a shout of laughter. Who had ever heard of such a thing before? What could lead him to care for other people's children? Some proposed to 'duck' him; others made up small pellets of clay, and, perhaps, more out of merriment than malice, threw them so as to fasten on his hat and coat. Turning to the women, he appealed to their feelings as mothers, and spoke of the benefits that would arise to their young ones. The gentleness of his manner and his evident sincerity at length won upon them, and during that afternoon he received from them the promise of a goodly number of children, though some of the ruder boys could only be tempted by the promise of a penny to each.

The Sunday morning dawned brightly, when, in the humble home of a poor shoemaker, the first Sunday School in the county of Middlesex was to be set up. The door of the house was thrown open, whilst Mr. Kemp stood within, with fear and faith in conflict in his heart, watching the result of his visit to the fields. At the appointed hour a few children peeped round the corner of the road with a half-look of suspicion. But, taking courage, they entered, and were followed by others. They, however, soon threw aside all restraint, and, uncertain as to the object of their new friends, showed all the wildness of their ignorant state. It was great fun to them; and as their would-be teacher tried to get them into order, they made the place ring again with their shouts and laughter. Some rolled on the floor, and others jumped and skipped about the room.

In the midst of their frolic, he turned to the noisy group, and asked if they could sing, when a tall sun-burnt girl quickly replied, 'To be sure we can,' and began a popular brickmaker's song, with a chorus, which was taken up by the rest, and sung at the top of their voices. Mr. Kemp in vain tried to stop them. The young leader went on with the song, and her companions with the noisy chorus.

When they had finished they were told that was not the kind of song that was meant, but they were to sing a hymn. They said that they did not know what a hymn was. 'Well, then,' said the teacher, 'perhaps some of you have been to church, and can sing a psalm.' 'A psalm! what's that?' No, they did not know what it was to sing a psalm. 'Now, listen to me,' said he, 'and you shall hear me sing;' and he sang two or three hymns. It was all new to them; they had never before heard such sounds; and so passed away the first morning of the School.

In further seeking for new scholars, Mr. Kemp was met by strange objections. 'Schools on week-day may be very proper,' said some of his neighbours, 'but who ever heard of Schools on Sunday?' Others were under the influence of fear. There had been strange rumours among the ignorant poor of London that children were stolen, and shipped to the back parts of North America. Many a lost child was supposed to have been sold into bondage as a little white slave. And at some doors when a stranger, as Mr. James Kemp was to many, presented himself, he was driven away as an agent of the slave-dealers.

As time passed on, the improved conduct and progress in learning of the scholars led other parents to bring their children; and such was the increase in the Sunday attendance, that the two rooms on the ground floor were filled, forms were ranged quite along the passage of the house, and even the underground kitchen became occupied.

From that time God very much blessed the work, and thousands of children, in the course of years, were trained and taught in the shoemaker's rooms at Hoxton."

A FEMALE THIEVES' SUPPER.

An effort is now being made to reform the criminal classes of South London by means of a series of supper-parties, at which they are entertained with peas-soup and wholesome exhortation. The leader of this movement is Mr. Wright, or, as he is popularly called, "Ned Wright," an active missionary in that quarter, who is himself a "converted convict," and, although now only thirty-three years of age, has been repeatedly imprisoned for theft. A week or two since he collected a number of the male thieves of the district; and the invitation was afterwards extended to thieves of the other sex.

The gathering took place at Gospel Hall, New Cut, in a bare dingy room, with a raised platform at one end, and rude benches without backs for the audience below. The aspect of the company was not less melancholy and depressing than that of the hall. The number of tickets distributed to the guests for whom the gathering was specially intended was 95; but only 72 came, representing altogether 151 convictions. Their aggregate sentences amounted to 39 years, the shortest being for seven days, and the longest for as many years. Every woman had been at least once convicted of robbery from the person. The oldest woman present appeared to be between 50 and 60. Her hair was grey, and she had had two children born in prison. There was another woman a few years younger who had once given birth to a child in gaol. Of the rest there was not one, we should say, over twenty-two years of age. They seemed to be all clad warmly enough, and some even, especially as to hats and bonnets, with pretensions to finery. There was no appearance either of rags or squalor. Care had been taken, we believe, to identify each of the women on entering, and to make sure that she had been duly qualified by crime to avail herself of the invitation.

There was nothing that struck one as essentially pertaining to the criminal

character either in the features or demeanour of the company; nothing of the heroism, the violence, or even brute determination of crime. What impressed you most was rather the silliness and stupidity of the faces. If there were none comely, there were certainly none which one could call really bad in expression. Apparently the women belonged to the class who drift into crime more through weakness and want of thought than anything else. Perhaps, however, on that account, they may be the less promising subjects of reform; and it is not improbable that the more knowing thief, the woman of spirit, was not in attendance at the meeting. We cannot say that at any moment during the evening did they seem impressed or even capable of impression. They giggled and nudged one another, and every now and then burst into a roar of laughter while the supper was being served. They had apparently little appetite for the meal, and it was a favourite joke to pretend to be eating very fast when any of the assistants passed, but without really taking anything. One or two of the youngest, and some of the eldest, seemed to be really hungry, and soon emptied their bowls, but the majority played with their spoons, and had evidently come for the fun of the thing. There were five or six little children, mostly infants at the breast, among the audience, one or two of them bright, lively little creatures, with round rosy cheeks, who crowed at the gaslights, and by the contrast of their innocent gaiety deepened the melancholy of the scene. In the gallery above there were between forty and fifty male thieves, who shared the remains of the women's supper. This consisted of a basin of peas-soup and half a loaf of bread to each. At the close, every woman received a paper bag, containing two ounces of tea, and a proportionate quantity of sugar and bread.

The supper, of course, was only the prelude to the religious services which followed. Several hymns were sung; the women, after the first few bars, taking up the tune with voices singularly clear and sweet compared with their generally hoarse speech and laughter, and with evident relish for the music. Mr. Wright's address, which was vigorous and homely, was full of professional points, as when he warned them of the folly of sacrificing themselves for the "fences," to whom they disposed of their "stuff"—in other words, plunder—all the risk being on one side and the profit on the other, and when he added a happy touch to his picture of heaven in laying stress on the fact that in that blest abode no bobbies would appear to give false evidence. He invited any who sincerely desired to abandon a dishonest calling to come to him next day, and he would see what could be done for them.

It is possible that with all their apathy and levity, some of the women may have been touched by the tenderness and solicitude shown towards them by their entertainers. If so, they must have felt more keenly the contrast of their reception outside. As they left the hall they were hooted by a crowd of roughs, and impartially shaken and cuffed by the policemen whose supposed duties were to preserve order.—*Pall Mall Gazette.*

Poet's Corner.

THE SOWERS.

THEY are sowing their seed by the dawnlight;
They are sowing their seed in the noonday's glare;
They are sowing their seed in the soft twilight;
They are sowing their seed in the solemn night.
What shall the harvest be?

They are sowing the seed of pleasant thought;
In the spring's green light they have blithely wrought;
They have brought their fancies wood and dell,
Where the mosses creep, and the flower-buds swell.
Rare shall the harvest be.

They are sowing the seed of word and deed,
Which the cold know not, nor the careless heed;
Of the gentle word and the kindly deed,
That have blessed the world in its sorest need.
Sweet will the harvest be.

And some are sowing the seed of pain,
Of dire remorse and a maddened brain;
And the stars shall fall, and the sun shall wane,
Ere they root the weeds from the soil again.
Dark will the harvest be.

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seed of care,
Which their soil hath borne, and still must bear.
Sad will the harvest be.

They are sowing their seed of a noble deed,
With a sleepless watch and an earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whitening where'er they go.
Rich will the harvest be.

Sown in darkness, or sown in light,
Sown in weakness, or sown in might,
Sown in meekness, or sown in wrath,
In the broad world-field, or the shadowy path,
Sure will the harvest be.

Teachers' Column.

EXPLAINING SCRIPTURE.

In order to comment well, the teacher will at first have to study twice as much as the mere preacher. You will soon reveal your ignorance as an expositor if you do not study.

Fail not to be expert in the use of your concordance—(let it be a genuine unabridged Cruden)—so will the word of God be its own key.

Make a judicious use of commentaries. To be unwilling to learn from others is folly; while not to judge for yourself is imbecility.

Never strain passages. Be thoroughly honest with the word. It was said of Mr. Simeon, "He was very Calvinistic, when the text was so; and people thought him an Arminian when the text was that way; for he always stuck to its plain sense." John Calvin, too, in his expositions, always gave his Lord's mind and not his own.

Do not be carried away with new meanings. No one text is to be exalted above the plain analogy of faith. Other and wiser men have expounded before us; and anything undiscovered by them it were well to put to test and trial before we boast too loudly of the treasure-trove.

Avoid prosiness. If you are supremely gifted, do not be long; people do not appreciate too much of a good thing: and if your comments are only second-rate, why, then be shorter still, for men soon weary of inferior talking. Give something weighty, if not new.—*Abridged from C. H. Spurgeon.*

REFLEX EFFECTS OF TEACHING.

It is a great privilege to divide the word of life to the young, and God blesses the teacher in increasing his ability to receive the truth.

We make no proper use of our powers without accruing good to ourselves. In ministering to the wants of others we minister to our own.

In the Ragged School we spend some of our most happy hours, and receive some of our best education. All true teachers will unite in saying that in studying to adapt and dispense sacred instruction to the young, they have increased their love for the Divine Book, and secured more of its precious treasures.

In studying the Bible, the teacher not only furnishes his mind with knowledge from its inexhaustible mines, but he also cultivates his various faculties.

What a book he has to study! What absorbing and grand truths meet the student here! What great and unfathomable mysteries! And this is the mighty writing of God, over which he ponders and prays in his sanctum, endeavouring to glean some portion of its truth to fill the minds and hearts of his young charge. Is there not enough here for the greatest exertion of the largest powers? Can the mind fail to be expanded, and the spirit quickened?

Young minds cannot be interested, and they will not receive any strong impression, unless all that is said is well adapted to them. To speak simply and plainly upon the Scriptures requires clearness of conception, which can be obtained only by earnest study and thought. And who would not gladly thus buckle his mind to truth, and obtain its gold? For surely the blessing is great, when by so doing we have our convictions of truth strengthened, and our hearts fixed more firmly upon its source.

Possessing clear and accurate know-

ledge upon a subject, men are ordinarily able and apt to communicate what they know, for the information and good of those about them. How wonderful was the clear-headed and eloquent Paul in explaining and proclaiming the gospel wherever he went. So the teacher, being well grounded in the truth by constant study, has a great power put in his hand, to use not only in his class, but at all times, and before mature men and women. He can be powerful in the prayer-meeting and wherever Christians meet to speak and pray. Thus a teacher is blessed intellectually and spiritually in preparing his Sabbath School lessons from the word of God.

A teacher gains much too in communion with his scholars. Their young and fresh natures help to mould his character. He cannot look at their bright eyes and happy faces without feeling better from the contact. In training their susceptible minds, and in measuring the milk of the word to them, he finds a pure pleasure and happy influence exerting its power over him. As he watches over his little charge, and places himself in sympathy with them, and tells the love of Jesus with tenderness, he feels the great significance of being an under shepherd, and the fulness of the blessing that attends those who take care of the lambs of the flock.

The Christian teacher leading the dear children in the steps of the Saviour is growing both in grace and knowledge. For the sowers of the seed in this nursery of the church are indeed blessed of the Spirit.

Children's Gallery.

A SHOEBLACK ROMANCE.

One day a shoeblack, unnoticed and unknown; the next, an artist, admired and sought for. Such was the lot of Charles Knubel, orphan son of a German musician settled in New York—an outcast in the world; with a genius for music, that had been fostered by the parent.

But talent without patronage is like seed without soil. This boy at fourteen years old was thrown upon the world, without a solitary chance. To live honestly he took to boot-blacking, and his brush led him to fame. A few weeks since there was a sort of industrial exhibition in New York—the Fair of the American Institute it was called; and Knubel stationed himself near one of its entrances to catch muddy-footed customers. There came a patron, a kind man, who turned out to be the secretary of the exhibition managing board. After his boots had been operated upon, he asked the boy if he would like to see the show, and told him that if he would present himself next day with a clean face he should be admitted.

On the morrow, with shining face, the lad called at the secretary's office and duly received the promised pass. By-and-by the official, strolling through the musical department, found a crowd of people listening to a masterly performance on the pianoforte. He elbowed his way to the instrument, there to find the keys quiver beneath the hands that had polished his boots the day before. Fortune followed up the good work she had begun. The makers upon whose instrument the boy had done such good execution took him into their service. He was clad in new attire; and every day during the rest of the exhibition period he was to be heard performing upon the piano and electric organ.

STARS IN OUR CROWN.

Sister Bell was just dressed for a ball, and she looked very beautiful in her white satin dress, her necklace of diamonds and pearls. So, I presume, she thought as she looked in the mirror: and so thought her little sister Gracie, who stood near her. Bell sat reading while the maid dressed her hair; and Gracie stood behind, her hands gliding gently, almost lovingly, over the diamonds and pearls.

"Take care, little sister; you will rumple my hair, What are you doing?"

"Only looking at the bright stars in your crown, and thinking."

"Thinking! What a child you are to think! What were you thinking about?"

"Oh, what our teacher told us this morning, when we read in the Bible."

"And what was that to do with my diamonds, Gracie?"

"Oh, she said, 'All who go to heaven have crowns, and will be dressed in white; and I was wondering if they'll look like you."

"Nonsense, child! Of course they won't."

"Then, she said, 'If we would try to get somebody else to love Jesus, we should have a star in our crown.' Sister Bell, wouldn't you like to have as many stars in your crown in heaven as you have in this one?"

"Oh, hush, Gracie, will you? There's the carriage!" And with a hasty kiss on the upturned face, Bell was away to the ball.

Soon Gracie went to her chamber; and before she got into her little bed, she asked her Saviour to help her fill her crown with stars. She thought of one whom she would try to lead to Jesus the next day, and then asked her dear Saviour to help that friend to love Him.

"Do, please, dear Saviour," she prayed, "make Emma a Christian, so there will be one more to love you, and I can have one star in my crown to cast at Thy feet." Then Gracie, leaning on Jesus' bosom, went to sleep.

Sister Bell went to the ball, but the words of the little questioner kept ringing in her ears. Every time she saw the flash of diamonds, she thought—"Shall I have any stars in my crown? Or shall I have any crown at all? Not if I thus waste my life."

With a heavy heart she danced one or two sets; and then, bidding her hostess good-bye, she gladly left for home. She went to her chamber, and, laying aside her jewels and white robes, she said, "I will never put them on to go to such a place again. My first thought and care shall be for a heavenly crown and a robe of righteousness."

She went into Gracie's room, and, kneeling by her side, kissed her sweet sleeping face. Then she said, "Dear little sister, God helping me, you shall lead me to Jesus."

She retired to her closet, and, with prayers and tears, asked her forgotten Saviour to forgive all the past, and make her his own child.

It was almost the dawn of a new day ere Bell sought her bed; and it was indeed the dawning of a new day to her heart, for the Sun of Righteousness had risen there.

Little Gracie's seed had borne fruit; she has one star in her crown of rejoicing. And so may you, if you will speak a word in season to those who are dancing the dance of death.

Editor's Note-book.

WORKING IN THE VINEYARD.

In every true convert's heart there is a desire, often intensely fervent, to bring others to Jesus. He must speak what he knows, he must tell what he has found. He would fain share his joy with every one he meets. Here is the Messiah! Andrew tells Peter, and Philip tells Nathaniel. This desire is born of the Holy Ghost; it is love, and to quench it, therefore, is great wickedness.

It is extreme folly on the part of any believer, and a great loss to his own soul, and it may be also a grievous loss to the souls of others, if, from carnal policy, a spurious humility or the fear of man, he suffers the desire to win souls, and to extend by personal effort the kingdom of God, to languish and die. No Christian ever attains to eminent grace who does not learn to be useful. It is not possible to have bowels of compassion, or to walk in the footsteps of Jesus, and behold with cold indifference the great crowd of the unsaved sweeping past to hell. "Once on crossing a lake," said a venerable Christian, "a sudden squall upset our boat, and threw us all into the water. I forgot everything in the world, and thought only of my life. I forgot about every one else; I thought only of myself. After a desperate struggle I reached the shore; and no sooner had I wiped the water from my eyes, than I remembered my poor companions who were still in the deep water, and at once rushed in to help them." So the man who but the other day escaped, as by a miracle of grace, eternal death, will feel for those who are perishing, and hasten to their rescue.

"*Ye are my witnesses*," saith the Lord, and a *witness* needs not *talent* or *influence*, or *learning* or *eloquence*: it is only required of a witness that he speak the truth. The truth, as it is in Jesus, is a *talent* possessed by every *true believer*, and he is not at liberty to tie it in a napkin, or hide it in the earth.

BRING ME THE AXE.

Dr. Guthrie was one of the speakers of the Medical Missionary Society, held in Edinburgh last week. He said: There was a coal mining village in England, and an excellent minister of the Church of England tried to move the people there, but finding he had no influence he abandoned the place. The Wesleyan Methodists also gave it up; but in came the Primitives, and they were the men for the work.

And how did they work? They got a school and announced a preaching; but out of a village of more than a thousand inhabitants they could get no more than five to attend. The preacher delivered a rousing sermon that made the rafters ring; and after closing his discourse he said "Bring me an axe." An axe was brought him, and cleaving the pulpit in pieces, he said, "As this pulpit will rise up in the day of judgment against the people here, I will do what I can to prevent it;" and to the amazement of the five hearers demolished it. He announced that next Sunday he would give them one chance more. Next Sunday, instead of five, he had fifty for an audience; but at the close of his sermon he said there ought to have been five hundred. He pitied the inhabitants of the village when the day of judgment came, and again said "Bring me the axe." After demolishing the pulpit, he demolished the seats also, lest they should rise up in judgment against the village. Then he said "I will give you one chance more," and the next time he preached there was one thousand people present, and the

congregation then established has been one of the most flourishing in England.

WHICH IS THE BEST MORAL LEVER?

THE best moral lever is gentleness. Christ was gentle. He could do all his pleasure, and do it in any way he chose. But he chose this as the best of all ways. Did he lose anything by it? Who has ever had such an influence in the world? Some of his disciples thought it would be well for him to make more of a stir, after the manner of this world's great men. But he knew that it had been written of him in prophecy, "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." And he signally honoured this prophecy during his earthly ministry.

There are many more showy and striking traits than this. And it is natural that men should rely much more upon force, eloquence, and culture. Popularity is won by these. But popularity is not always power. How often it happens that those whom all men praise for the splendour of their genius, the charms of their eloquence, or the majesty of their might, sink into obscurity or contempt. There may be a great display at the burial of the sons of fame, but tears of love and gratitude are most freely shed around the bier of those who, like Christ, have tenderly loved, and gently, patiently served their fellow-men. Many teachers are much admired, who are scarcely *loved* at all. The light touches of a gentle hand most affect, really mould and rule the heart.

DAILY SOUL-WORK.

THE world is full of broad, popular, shallow religious life. There are multitudes of religious books, enterprises, societies, assemblies, and associations. There is, no doubt, much piety, zeal, and enthusiasm in all this, as well as much speech-making, self-praise, and trumpet-blowing.

But men's sins are not pardoned, nor are their souls saved, by the glittering generalities which go to occupy the attention of the religious world. Men will be ignorant, even in colleges, if they do not learn; hungry in cook's shops, if they do not eat; and lost in the midst of religious tumult, if they do not have personal dealings with the Lord.

We must have our daily soul-work between ourselves and God, our secret communion with Him, or we shall starve, even though surrounded by plenty. We must read our own Bibles, do our own praying, and believing, and weeping before the Lord, conquer our own enemies in the strength which Jesus gives, and grow in grace and in the knowledge of God singly and in his sight. We cannot be pardoned in masses or saved in crowds. Strait is the gate, and each must find it and enter it for himself alone.

Let us beware lest, in work for Christ, we forget and lose the blessedness of inward Christian life. Let us walk with God.

Facts and Scraps.

AGAR TOWN. REMOVAL.—Agar Town is a part of St. Pancras, and lies between the two great stations of the Great Northern and Midland Railways. A neighbourhood that was filled with small inexpensive cottages, built under short leases, and occupied by a very poor class of people. In the midst of these, some three-and-twenty years since, a skittle-ground was rented at £10 per year for a

Ragged School. The gas was laid on, and after a time the earth was covered by a wooden floor. This shed answered well for a few years, and was always crowded, whenever opened, by eager children and earnest teachers. The success justified an effort to obtain a larger and more healthful room, and there being no building in existence within reach that could be had, a piece of land immediately in front of the shed was obtained, funds were raised, and a room was erected on it that has for years had from 200 to 300 scholars. Unfortunately, the lease, the only one that could be obtained, like all the surrounding property, was a short one, but there was a covenant to renew if the landlord had it renewed to him. His lease of life, however, died out long before the school lease expired. This and the railway competition for land rendered it impossible to get a renewal, and the old room, where so much good has been done, will now be soon wholly removed. The twenty years' wear and tear has been so unceasing day and evening, Sunday and week day, as to completely wear out the good old building. This useful effort is now about to be removed into its third room, a building formerly known as Beulah Chapel, Somers Town, and latterly used as the Brill Mission Hall. Here the accommodation is ample and suitable, and from the testimony of those most conversant with the educational and missionary necessities of the place, it is one where, from vice, destitution, and proverbial Sabbath desecration, a Ragged School, well worked, is greatly needed. We wish the good old school every success in its new home. Here is a splendid opportunity for doing good, and to which we invite those earnest Christians who may be looking for a field of usefulness.

Brewer's Court, Drury Lane.—On the 20th of January a sumptuous dinner was given by a member of the Ragged School Union Committee, Mr. J. Harris, to 100 of the poor residing in the neighbourhood of Drury Lane, and who regularly attend the Ragged Church on Sunday evenings held in that place, and conducted by two members of the Union. A few short addresses were delivered. One lady, who has in her own locality erected a club for labouring men at a cost of £4,000, entertained them with a little vocal music.

Kent Street, Borough.—On the 31st of January 150 members of the Mothers' Meeting held in St. Stephen's National School, were invited to tea. In addition, the Rev. J. Amos, at the suggestion of Mr. Hytche, invited 100 of the fathers to this happy gathering. In addition to other plans of usefulness, Mrs. Amos has formed a Tea Club. There are 102 members. This large number of members permits her to retail good, unadulterated tea at a reduced cost. Practical addresses were given by those above named, and other Ragged School friends.

Lansdowne Place, Kent Street.—A Special Service for Children was held here on Sunday evening, January 30, to which parents were invited. 290 children and 25 adults were present. The School was opened as usual, but instead of teaching, there were three brief earnest addresses, which were listened to throughout with earnest eager attention. The friends who spoke made no attempt at preaching—they simply went over "the old, old story," which, by illustration and anecdote, was made so plain and simple that the eyes of the children and the attention of the parents were fixed upon the speakers throughout the services

An Offer worth Imitating.—The Rev. S. Minton having some schoolroom desks, forms, and other schoolroom furniture out of use, and therefore only lumber occupying useful space, made an offer of them to the Secretary of the Ragged School Union, who lost no time in accepting the same, and who, knowing where the same were wanted for immediate use, at once made arrangements for their transfer from the place where they were not only useless but an inconvenience, to another where they became valuable and indispensable. It is probable there may be similar lumber in other

places, and if similar means be adopted, as in this case, an effort will be made to turn all to some good account.

DINNERS FOR THE POOR.—From 800 to 1,000 persons are dining daily on the premises of the Australian Meat Agency, in Norton Folgate. A basin of admirable soup can be had for a penny, or a deep plate, heaped up with a savoury and substantial stew, for twopence. A fair slice of bread can be had for one halfpenny, or the customer can bring his own bread with him. A room is provided, capable of seating eighty persons; pepper, salt, and spoons are duly supplied, and of course there are no fees to waiters. The liquid character of the diet renders any "washing down" unnecessary. Hence there is no beer, neither is water required. Altogether, the boon to the poor is immense.

EMIGRATION IN 1869.—During the year 1869 the number of emigrants who left Liverpool was 172,731, a larger total than had been witnessed since 1852. Of the whole number, 138,382 left for the United States, in the proportion of 57,320 English, 7,231 Scotch, 29,056 Irish, and 44,775 foreigners. The comparative insignificance of the Irish figure is accounted for by the fact that the great majority of emigrants in that country sail from Irish ports.

EDUCATION AND GOVERNMENT.—The Queen's Speech contained the following paragraph on National Education:—"We are further directed by Her Majesty to state that many other subjects of public importance appear to demand your care; and among these especially to inform you that a Bill has been prepared for the enlargement, on a comprehensive scale, of the means of National Education." In accordance with this intimation, the Government have brought in a Bill on this important subject.

FELON LITERATURE.—In his annual report the Ordinary of Newgate draws attention to the baneful effects of that which is known as "sensational" literature upon the minds of the young and the ignorant. He mentions a striking case in support of his position. In August last a soldier shot his corporal at Aldershot, and a police journal produced an illustration purporting to convey the details of the crime. The paper was circulated in the Raglan Barracks, at Devonport, where a soldier was under arrest for a trifling offence. He was unable to read, but the picture gave him the idea of obtaining similar revenge. On the following day he shot his corporal, and was afterwards hanged at Exeter. "That picture," said he to the Ordinary of Newgate, "put it into my head."

SKITTLES IN PUBLIC-HOUSES.—Attached to many low public-houses there are skittle-grounds. There labourers are enticed away from their families, especially on Saturday night; and they soon get rid of their hard-earned money, both by gambling and drink. We are glad, then, to intimate that Colonel Henderson, Superintendent of the Metropolitan Police, has issued a notice to the proprietors of these grounds, stating that playing skittles and bowls in licensed public-houses is illegal, and that it subjects them to severe penalties.

THE QUEEN'S CLOTHING CLUB.—From the accounts of Her Majesty's Clothing Club at Windsor, for the past year, it appears that 158 depositors in the first class have paid £158, which is at the rate of 6d. per week for each depositor for 40 weeks; 193 depositors have paid in £144 15s. in the second class, or 4d. each for 45 weeks; and 212 in the third class £84 16s., or 3d. a week each for 48 weeks. The total number of depositors is 563, and the sum total of their deposits £387 11s. To this Her Majesty has added £100, which enables the sum of 3s. to be added to the amount paid in by each depositor, who invests his or her little capital in warm and useful clothing for the winter.

Notices of Meetings.

BELL ALLEY.

THE annual meeting of the Bell-alley (Finsbury) Ragged School was held in Albion-hall, London-wall, City. Mr. M'Arthur, M.P., presided.

After the reading of the report, Mr. M'Arthur, M.P., said it gave him much pleasure to preside on that occasion, and also to hear the eminently satisfactory statement which had been laid before them. These Bell-alley schools had been in operation a number of years, working with indefatigable zeal, and the blessing of God had rested upon them. It had been very well observed in the report that one of the main objects which the teachers in such schools as these really had in view was the training—the moral and spiritual education, the engrafting of the new life—into those who without such culture would become the natural inmates of prisons and reformatories. It was, indeed, lamentable that the criminal statistics of the United Kingdom disclosed the sad fact that the majority of cases in which punishment was inflicted was those where no education whatever was found. This circumstance was much impressed upon him by the last statistics of crime presented to the Houses of Parliament, which showed that the majority of criminals could neither read nor write. What, it might be asked, was the object of ragged schools? It was plain, obvious, to the most unimpressible. It was to go down to a class of the population who were below Sunday-school effort. He confessed, for his own part, he did not know any labour which involved more self-denial, more sacrifice, more self-abnegation, than that which was undertaken by ragged school teachers, and he most firmly believed that, in proportion to the means placed at their disposal, there would be found a larger amount of aggregate good done than by any other similar agency. It could be abundantly proved that many who had been trained in ragged schools had grown up in after years a credit to themselves and an honour to society. For his own part he had had considerable experience in the administration of criminal justice; and he could testify without hesitation that the vast proportion of those who were brought before him as a magistrate had not had any educational advantages; and he would also state his belief that had they been properly instructed they would probably never have become a burthen to their country. The whole nation had moreover been roused to the importance of the subject of education, and he looked forward with confidence to the day—not far distant—when not a child would exist who had not received the training which would fit it to sustain its position, on arriving at manhood, as a good, loyal, Christian citizen.

KENTISH TOWN.

The annual meeting of the Kentish Town Ragged School, was held at Hawley-road Chapel. In the absence of Charles Reed, Esq., M.P., who was announced to take the chair, H. Spalding, Esq., presided, and after singing and prayer, the report was read by the Rev. Edward White, which stated that on Sunday afternoons the attendance averaged 45. On Sunday evenings, which is exclusively for boys and young men, the average attendance was in summer, 78, and in winter, 110. There were four evenings in the week devoted to the instruction of boys and girls, all of whom previously had only a street education. Thirty of the girls, during

the past year, had been recommended to situations, and were now earning a honest livelihood. Thirteen of the boys had been sent to situations—of these three have entered the army from the merchant service, and four have been received into refuges. The institutions in connection with the schools are numerous and flourishing; there is a bank, mothers' meeting, boot and shoe club, flower show, summer excursion, parents' tea-meeting, a free day school, and a Band of Hope is about to be established.

The amount of subscriptions during the past year was £72 18s. 1d., being an increase of £24 5s. 11d. on the previous year. The expenditure was £95 4s. 9d., leaving a balance of £22 6s. 8d. due to the treasurer. £35 was spent during the year in removing bad drainage, making a staircase, and other alterations, which were much needed.

The meeting was addressed by Revs. J. Fleming, G. McCree, and E. White, and Messrs. J. Payne, Curtis, and Puseley.

SOUTHAMPTON.

The annual meeting in aid of the funds of these schools was recently held at the Victoria Rooms, Southampton. The proceedings commenced, as usual, with a tea, at a quarter-past 5 o'clock, to which about 500 sat down, and the repast gave the utmost satisfaction to all who partook of it.

Mr. E. Palk, J.P., was unanimously voted to the chair. Mr. P. Little (the hon. secretary) read the report, which stated that never was the success of the school so evident as in the past year, during which 176 new scholars were admitted, making a total of 1676 who had been under instruction since the opening of the school. The average daily attendance had been 200, and the Committee again embraced the opportunity of showing that this was an increase of 31 on the previous year, and, contrasted with the attendance of three years ago, it stood as 76 to 200, or nearly 159 per cent. These great and gratifying results were due principally to the enlarged accommodation obtained during the year by the complete alteration and extension of the premises, by which there were now two capacious schoolrooms for the boys and two equally good ones for the girls, and also from the fact that the undivided attention of the master and his assistants were given to their educational duties. In the Sunday school the attendance had increased proportionately with the day, and now numbered 95, as against 75 of last year, and 52 of the year before. The evening school was in much the same state as last year, and had an average of 25. This would be greatly increased if the number of voluntary teachers could be augmented. The industrial department still afforded opportunities for keeping the boys employed in wood-chopping and paper bag-making; but as a greater desire had been shown to give more education, and devote a larger part of the building for that purpose, the industrial occupations had been somewhat curtailed. The report then referred to the instruction given in the schools, the Bible being read daily. The dormitory still continued to afford material help to many homeless lads. The school had suffered an irreparable loss in the death of Captain William Strutt. It was he that commenced the Saturday dinner, and it was he that untiringly devoted his time and purse to the question of feeding the hungry and clothing the naked. The Committee desired to express their deepest sympathy with Mrs. Strutt, and begged to assure her that her husband's good deeds would long live and be cherished in the memories of those with whom he so cordially worked. Since January, 1867, no less than 10,008 meals had been distributed in addition to the regular Christmas dinners given to all the children. This, excluding the holidays, averaged 500 dinners a month, or about 130 a week, and the committee took the opportunity of once more explaining the principle on which this laudable object might be supported.

Papers, Original and Selected.

OUR PRIZE SCHOLARS.

In this railway age most men are tempted to measure any plan of usefulness by *immediate* results. Too impatient to await the future, they sow to-day and expect to reap to-morrow. But in this they are guilty of the folly of children who sow a seed one week and root it up the next, to see whether it has grown into a living plant. True wisdom, however, first tests any given plan, and sees whether it is right in principle, and then patiently waits the time when success shall follow long labour. For it believes God's own assurance that "whatever a man soweth, *that*" (*i.e.*, the very same thing) "shall he reap."

But though it is in the future that we must, as a rule, look for results, yet "there is no rule without an exception," and the history of Ragged Schools proves the truth of this adage. Once begun, they have gone on from strength to strength, strewing blessings far and wide. Nor need we wonder; for was it not the "incorruptible seed of the Word" which the earnest teachers sowed broadcast? And as a result, from the very first, the success has been so signal that we can now walk by sight as well as by faith.

These thoughts sprung into our minds as, on the 15th of March, we saw above 840 Prize Scholars troop across the platform of Exeter Hall with merry steps and banners flying. What had brought them thither? To celebrate a moral victory, and as victors to receive the Victoria Cross of the Ragged School Union, for at least twelve months' faithful service. How cheerful and bright they all looked! How each boy and girl seemed to grow taller as he or she passed the chair of our honoured President! How gratitude to the Author of all good filled the hearts of workers and givers, as they witnessed this public proof that Ragged Schools can do what the State cannot even pretend to do—namely, lift poor children, many of them orphans, or children of drunkards or felons, out of the mire and gutter, and change them into useful members of society! Yes, if "payment by results" is to

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be the rule whereby any plan is in future to be measured, surely here are results which warrant all the cost and all our labour. For in this splendid spectacle we saw a moral harvest-home, the value of which cannot be over-estimated.

Many facts render the prize-scholar scheme of the Ragged School Union most valuable. They may be best presented in a negative form.

These prizes are *not*, as a scoffer once said of heaven, "bribes for good behaviour." They do not say, as a silly mother once said, "Be a good child, and say your prayers, and I will give you an orange;" but they rather pre-suppose that faithful service has sprung from right principles, and that these servants are faithful because they have learnt in the Ragged School their duty to God and man. Such services are mostly rendered under such great difficulties, that one is led to wonder how so many hundreds can bear the test of the stringent rules of the Central Society; for they have to leave homes, where all is irregular and lax, for service where all is orderly and where all their duties are necessarily regular. They have, too, to put a curb on temper, or frivolity, or idleness, and to do a "fair day's work," even if they do not receive "a fair day's wages." If, then, they can pass safely through a crisis in their history like this, we think that they deserve some public recognition; and the prizes they receive are no more bribes than is that crown of life to which all faithful followers of Christ look when their life-work is over, and this reward of grace is given by the Beloved One.

Again, these prizes do *not* appeal to that sinful principle of "emulation" which St. Paul (Gal. v. 20) enrols among the works of the flesh; for, as this is a race in which all may win, no one is tempted to outstrip another. All, in fact, that he has to do, is to keep such even pace with other competitors that he may reach the goal at the very same moment.

Nor can this prize-scheme be regarded as spasmodic, or, in other words, as an inducement to do right by fits and starts, or for one year only. For during the twelve months a boy or girl is required to keep his or her place, such permanent habits are formed that, with the blessing of God, will colour the whole future life. It will be seen from the conditions that they are kept in close contact with their teachers, by means of the Sunday School; and that they must be respectful to their employers, as well as diligent. Thus, by habit as well as by principle, those

good habits are formed without which life can only be a failure. For as the youth is, so, as a rule, will be the man.

We need scarcely say that these prizes are *not* an interference with the just rights of employers. Rather, by this plan we co-operate with them, and say to our scholars in so many words—Do as your master bids without murmuring, and ask no questions. We thus do our best to prevent their working as mere "eye-servants," but rather to render their "services with good will." That these prizes have had this beneficial influence many facts testify. Over and above the certificate of good conduct furnished by the employer, it is not rare to find additional remarks appended. Thus we read: "He is the best boy I ever had." "No girl could be more industrious." "Send us as many more such boys as you can." "She is a really good girl." Thus we have heard of factory owners in Bermondsey, Lambeth, and elsewhere, who were led to engage other lads, or to subscribe to the local Ragged School, solely because the boys sent from those Schools were so trustworthy and respectful.

That our prize-scheme has beneficially affected the receivers we have proofs too numerous to mention. Thus it is common for the prize-winners to have their cards neatly framed, and to hang them in their kitchens or bedrooms. For example, recently an old scholars' meeting was held at Lant Street. The schoolroom was tastefully decorated, but the most notable features were the prize-cards won by the scholars during the past ten years, and which, ranged against the wall, occupied no small space. Sometimes, too, these cards have led to other or better situations. Thus the master of a well-conducted lad became bankrupt and absconded. As his widowed mother depended partly upon his earnings, we can judge his grief at thus being out of work, with no one to give him a character. Suddenly he thought of his prize-card, and took it with him to a place for which he was applying. "This will do," said the master, and he was at once engaged.

Nor is this all. We know of many voluntary teachers, and of at least two superintendents, who were once ragged scholars, and to whom our prize-cards were the first steps on the ladder of life. All of these being earnest Christians, they are doing their utmost—nay, working with manifest power—to elevate the class from which they originally sprung.

With facts like these—and they might be multiplied did space permit—we think the public are deeply indebted to the Ragged

School Union for devising this plan of manufacturing good citizens out of what Miss Rye calls "gutter-children." Had, indeed, nothing more been done to help the helpless, and to save children from crime or prison, surely enough has been done to warrant all the expense and, what is still of more value, all the labour. For if, as Dr. Johnson said, "he who makes a blade of grass to grow where it never grew before is a public benefactor," how much more entitled to that encomium must they be who, through the grace of God, have changed our British pariahs into good and useful members of society.

A plan of usefulness, found so fruitful in the past, we hope to pursue in the future. It is true that the primary object of Ragged Schools is to save; but from the first it was seen that we could not save without also socialising, and thus out of the greater has sprung the lesser good. In this, after all, we but faintly copied the examples of our Divine Master; for if he preached, he also fed, and if he taught the prior claims of God, he did not forget the rights of Cæsar. By this plan he opened many a heart callous to all spiritual motives. As a result we are told that, whilst priest and scribe scorned his teachings, the "common people heard him gladly." May it be our aim ever to follow so divine an example, and, like him, to find thousands once ragged and forlorn, "clothed, in their right minds, sitting at the feet of Jesus!"

A FEMALE TEACHER AT WORK.

BY G. F. PARDON, NEW YORK.

THREE-FOURTHS of the best teachers are women. They seem to be peculiarly fitted for this service.

A lady in London, some time since, gave a model lesson before a large audience. The class consisted of a number of young children, collected from among the poor, and this was her first introduction to them. Now this introduction is a matter of much importance. It is a great thing to begin right. She came in with a pleasant countenance, paid no attention whatever to the audience, who were gazing at her, and commenced her lesson by asking the first little ragged boy in her class—

"What kind of weather have you been having in London this week?"

The boy could answer this, and he replied at once, "Rainy, ma'am."

"Yes," replied the teacher, "it has been raining at Islington too, where I live."

"Can any little boy tell me what rain is good for?"

"Good to wash the streets." A titter was heard in the class, but the

teacher came to the rescue at once. "Yes, you have answered rightly. It is good to wash the streets, and there are many little children living now who would have been dead, if God had not sent the rain to wash the streets." She had done a good deed; she had restored that boy's confidence, and made him love her.

The rest were now willing to answer. A little more questioning, and all felt the truth of her remark, "Why, how useful the rain is!" Then the brightness of the sunshine was discussed, and the dull streets of their city life put on a new aspect to them.

She was then ready to commence her lesson with the simple maxim for a text, "God has a plan for every man."

By appropriate and simple questions, fitted to their condition, she enforced this lesson. The attentive mind of each of her poor little scholars became entirely absorbed in her teachings—the audience was forgotten, and the moral became imprinted upon their hearts.

MAIDA HILL RAGGED SCHOOL.

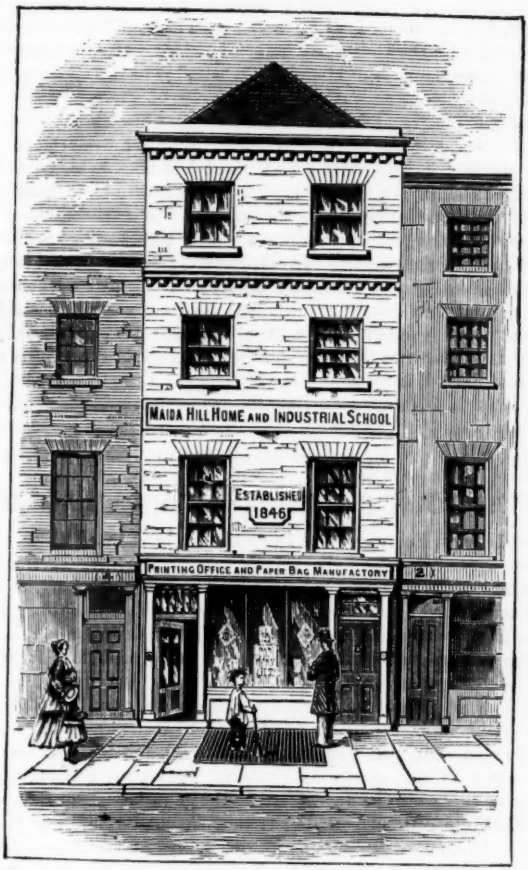
THIS institution, says the *London Mirror*, commenced its career twenty-four years ago, as a Ragged School, and although it has, with the blessing of God, become gradually extended until it now conducts eight distinctive operations, it has not lost sight of its original design. And really, although its title of "Maida Hill Ragged and Industrial Schools, Refuge, and Dormitory," and its *locale* immediately bordering on the Edgware Road, are by no means suggestive of the need of such a charity in that particular part of London, yet the necessity will be at once apparent to those who wander through the network of poorly-inhabited streets which lie between it and Lisson Grove, or, as it is known in those parts, "The Grove," and of which Portman Market may be said to be the centre. We are very far indeed from saying that this is the worst part of London, or, indeed, even a bad part, compared with others which do not even come under that designation; but still it can score up its hundreds of ill-fed, ill-clad, ill-taught, and ill-cared-for children, to whom the doors of a Ragged School should be freely open, inasmuch as those of all others are closed against them. This Night Ragged School, then, of which we speak, is doing, and has been for years doing, a world of good for young persons of the humblest and most uneducated classes of the neighbourhood, by offering them such instruction as is calculated to be useful to them as they grow up in life, as well as prepare them for the life to come. It has been well attended by the right class, and maintains its reputation of being one of the most orderly in the metropolis. The Ragged School for men, boys, and girls is held at Richmond Street, Maida Hill, on Sunday evenings, when there is an average attendance of 200, and on Wednesday and Friday evenings, on each of which the attendance is about 130. It may here be observed that voluntary teachers are urgently needed for the Ragged School, from which some of the most destitute cases are admitted to the Home and Industrial School.

There is a Girls' Industrial or Sewing Class held on Thursday evenings, and which is used as a privilege and reward for those girls who attend the Sunday and Week Night School *regularly*. Here they make and mend their own clothes and also manufacture a number of shirts and caps for the Refuge and Ragged School boys. Then there is a Day Ragged and Sunday School for boys and girls, with an average attendance of 80. Here two Sewing Classes are held twice a week, at which many garments are made and purchased by the children on reduced terms.

We now come to the chief feature in this general scheme of good—the Industrial School and Refuge for Destitute Boys, of which, having visited it recently, we can speak from personal knowledge. We may premise that the want of accommodation had long been felt by the management, and the vast amount of good effected by the institution, even with the limited numbers it had been able to receive, had led them and many other friends to think that its benefits might be extended with advantage; but it was found difficult, as it usually is in such cases, to find suitable premises. At length, encouraged by promises of pecuniary support, the committee decided upon purchasing the ground lease of a house adjoining these premises, and it has been altered and adapted for their purposes. It will, perhaps, not be altogether inopportune or inappropriate if we glance back for an instant at 1868, the period referred to in the last published report. In that year 58 boys were under the care of the institution, out of which 21 were placed in situations, leaving 37 then in the Refuge; 27 boys had been constantly employed in the industrial work of printing and bag-making, and 8 had employment out of the building during the day, returning at night, and paying for their week's lodging the small sum of one shilling. There had always been an average of 35 boys participating in the benefits of the Home thus kindly provided for them. The money received for the work done by the 27 boys in the industrial class was, actually, £658, leaving a profit after payment for materials, such as paper, ink, &c., of £247 3s. 2d. If we go back to the year of the establishment of the institution, we find that from 1846 up to the end of 1868, out of the total number of lads admitted to the Refuge and Industrial Class, 361 were provided with situations in this country, 35 entered the army, 62 the navy and merchant service, 21 emigrated, 199 were restored to their friends, several obtained employment for themselves or left at their own wish, and 37 were in the institution when the report referred to was issued. The advantages of the extension, which has been carried out at a cost exceeding £1,000, are, that twice as many inmates are now able to sleep on the premises as previously; that the workrooms are much more spacious and airy; that the industrial boys have a good schoolroom, while a much better schoolroom is provided on the premises for the Day Ragged School, hitherto held in Paul Street, and a good frontage is secured in North Street, which has had the effect of increasing the business of the institution, and rendering it better known than heretofore.

Let us now describe this new Home, and what we saw there. There is a private entrance, and there is an adjoining shop, the windows of which are illustrated with examples of the industries carried on within. It told us of "every variety of paper-bags for bakers, confectioners, drapers, grocers, fruiterers, bootmakers, &c., &c., made and printed to order and pattern;" it

asked us, or rather the public more intent upon bag-purchasing than ourselves, "Where do you buy your paper-bags?"—supplying the ready answer, "Why, at the Maida Hill Industrial Schools, 3, North Street, Edgware Road, N.W." It was suggestive of all kinds of printing—of circulars, cards, tea-papers, bill-heads, hand-bills, lost and posting-bills, &c., &c. It stated



that "errand boys of good character may be obtained at the institution, which comprises"—and *this* was the information which was to us of the greatest interest—"a home for 50 orphan and destitute boys and a lodging-house for those who go out to work; also free Day and Evening Schools for 300 chil-

dren." And then the window said, "The Home and Schools are open for inspection any day except Saturday and Sunday," and it being neither of the prohibited days for a visit, in we went. We found a number of fine, healthy-looking lads cheerfully and busily engaged at bag-making and printing, the only industries taught in the institution, but then they serve the purpose of an industrial training as well as any other.

We were shown many portraits, to each of which was attached a little history, though none touched us so much as Tiny's. Mr. Amor, who has been connected with the institution for some twenty years, has quite a large collection of *cartes-de-visite* of his "former boys," as he calls them, and seems to take a pride in bringing out the good points of those to whom he was indeed a second father. For instance, he showed us the likeness of one whose mother had tried to kill him by putting him in a cauldron of boiling water; of another on whose sister an inquest had been held, resulting in a verdict of died from want; of another who, on his return from Australia, had given £5 to the institution; of another who is now a stockholder in that colony; and another again who is the mate of an East Indiaman, *cum multis aliis*, all of them, once orphan and destitute boys, who have been found, rescued, and saved by this admirable institution. Can we advance greater proof of the good thus done through a long course of years, and which is still being done, unless we add that most gratifying testimonies are annually received by the committee from the employers of both boys and girls supplied to them from these Schools, and that very many of them have received Bibles and other rewards from the committee for good conduct in their situations?

GOVERNMENT ELEMENTARY EDUCATION BILL.

On the 14th of February, the Government introduced their promised Elementary Education Bill. In a lucid speech, Mr. W. E. Forster, the vice-president of the privy council, explained the principles of the Bill, and the machinery for carrying it out. From the strong opposition to some of its clauses in various quarters it is doubtful whether it will pass this session; but, in any case, many modifications may be expected before it becomes a statute.

This Bill is under the serious consideration of the Committee of the Central Society. We hope before long again to refer to the subject.

The following is an outline of the Government Education Bill:—

At the outset of his speech the vice-president of the council urged that the supply of Schools to be guaranteed to the country by the Education Bill should fulfil three distinct conditions: they should be sufficient in number, efficient in the kind of instruction imparted, and suitable to the wants of the population by keeping free from any tests or restrictions against which the consciences of parents might revolt. The entire country is to be divided into school districts, the municipal and parochial boundaries being generally accepted, but in London the existing educational divisions being retained. In each of these districts the test of sufficiency is to be applied. If voluntary effort has already provided enough of Schools, and if those Schools are

willing to accept undenominational inspection and a conscience clause, no coercion will be used. If even there be a deficiency, and the district can fill up the gap within twelve months, no compulsory action will be taken.

But when a deficiency of existing educational provision is proved, the power of supplying the defect will be given to the local School Board. In legislating for the constitution of these bodies Mr. Forster has departed from the principle of taking the Boards of Guardians as the base of local organisation. Instead of these the present measure takes the Town Councils and the vestries as the working parts of the educational organism, empowers them to erect Schools where there is a deficiency, to impose upon those schools whatever regulations, with respect to religious teaching, may seem good—always subject to the operation of the conscience clause; and to borrow money for thirty years on the security of the rates.

Two other features cannot be omitted. First. The School Board may establish Free Schools, or pay the fees of children whose parents are too poor to pay. Second. The Bill contains a *permissive* compulsory clause. The School Boards may, if they think fit, summon all the parents who do not send children between five and twelve years of age to School; unless satisfactory reasons for absence can be assigned—namely, illness, or that there is no School within one mile from their homes.

With regard to the financial part of the question, Mr. Forster's aim appears to be the preservation of a threefold division of the burden—one-third falling upon the imperial exchequer, one-third on the local rates, and one-third to be defrayed, it is hoped, by the School pence. The education rate is not to be separate in collection or assessment from the poor rate, but if the portion of the levy applied to educational purposes in any district should exceed threepence in the pound, further aid will be given by parliamentary grant.

PRIZE SCHOLARS' MEETING.

On Tuesday, March 15th, the seventeenth annual gathering of the Prize Scholars of the Ragged School Union was held. The Earl of Shaftesbury presided. Among those present were Lady Victoria Ashley, Hon. Wm. Ashley, Hon. Mrs. W. Ashley, Hon. Mrs. Elliott, Sir R. W. Carden; Revs. W. Davenport, W. Kirby, J. S. Matthews, A. Morris; Col. Halliday, Dr. Cross, Messrs. J. Payne, A. F. Kinnaird, H. Bourne, &c., &c.

After tea, the Rev. W. Davenport opened the meeting with prayer.

Mr. Gent then made the following statement:—

The present is the seventeenth annual distribution of prizes to servants of good character who have been scholars in the London Ragged Schools.

The rules for awarding these prizes were the same as in previous years; and each claimant has made good the claim by complying with every condition in each particular.

The prize consists of a beautiful card printed in colours and 7s. 6d. in money to those who come up for the first time, and a card and book of the value of 3s. 6d. to those who have before taken a prize.

It may perhaps be interesting to many to know that the card was designed

by one Ragged School teacher and printed by another. The printer of it was once a Ragged School boy; and, on the occasion of the first distribution of prizes, he took one at the hand of Lord Shaftesbury; and it is proposed to ask his acceptance of another to-night at the hands of his lordship, as a token of respect and affection for one who is now doing what he can to help poor boys and girls to have a fair start in the race for an honest living.

The book prizes given to both boys and girls this evening are of the same money value: that for boys is Steele's "Lives made Sublime by Faith and Works;" and that for girls is Tweedie's "Early Choice: a Book for Daughters."

For fourteen years the average number of prizes, yearly, was 580; it then increased to 680. At the last meeting the number was 720, and to-night it is 841.

More than 900 applications were made, but, from various reasons, about 70 applicants failed to comply with the conditions; some were too old, others too young, while several had not been long enough in one place; but most of those who have failed this year may with care succeed next time. The 900 applicants have come from 93 different Schools and from all parts of London—19 Schools in East London, 22 in West, 21 in South, and 29 in North London.

Of the 841 successful claimants, 570 come up to-night for the first time, and therefore take the money prize; of these, 267 are boys and 303 are girls. Of the remaining 271 who are here to-night and have before taken prizes, 133 are boys and 138 are girls. It will therefore be seen that the girls once more exceed the boys in number. This time the excess is 41; last time it was 43; so that the boys have gained 2 upon the girls. It is earnestly hoped the boys will do their best to regain their former numerical position in their determination to rise in life by right and noble conduct; and no less are our warm desires to see the girls with equal determination put forth all their efforts to keep well abreast of the boys in this rivalry to gain character, and to retain it for industry, civility, and honesty.

The application papers that have been received show the time in service in one place, viz.:—

494	remained	from	1	to	2	years.
210	,,	,,	2	,,	3	,,
125	,,	,,	3	,,	4	,,
50	,,	,,	4	,,	5	,,
21	,,	,,	5	and upwards.		

The ages of the applicants are also given, and it appears that—

114	are	from	12	to	13	years of age.
166	,,		13	,,	14	,,
214	,,		14	,,	15	,,
177	,,		15	,,	16	
143	,,		16	,,	17	,,
85	,,		17	,,	18	,,

The Committee are again pleased to notice that a large proportion of the girls have been employed in families as domestic servants. Of course these

cannot give attendance at the Sunday School, and are therefore excused, but in all other cases that attendance is a condition of success in making the claim for a prize. The child's connection with the School and the Christian teacher is thus prolonged by some years, and greatly helps the formation of good moral character, while it is the direct, and in many cases the only means of forming sound *religious* character.

Through the kind and liberal aid of John Harris, Esq., the Committee have been enabled to arrange to give those present to-night dissolving views illustrating the adventures of Robinson Crusoe. The explanations will be given by Thomas Brooker, Esq., and while one picture is giving place for another, the piano will be played by Mr. Millett. These gentlemen all kindly volunteer their services on this occasion. The hymns had been selected by our friend Mr. Watts, who had since been called to the rest which remaineth for the people of God.

Lord Shaftesbury briefly addressed the meeting. He said that a more beautiful sight could not be imagined, or one more calculated to excite the gratitude of a Christian people. By your efforts, and by God's grace, these prize scholars have all been rescued from moral and social evils of the deepest dye; and they furnish a striking proof of the power which the gospel still has over the human heart. Amongst many other prizes, I have been requested to give a framed prize card to the printer of the prize card. Once a poor lad, picked out of the gutter, he was trained in a Ragged School. He attended to his teacher's instructions; was honest and industrious; and now has an excellent business of his own. Not only so; but he is superintendent of the very Ragged School—Albert Street—which he once attended as a scholar. I have also another framed card to present to a very young man: a stripling just starting into life; always well-intentioned, he has already done many good things, and I hope will live to do many more. There is no man I admire more than this stripling, who is so well known to you all as Councillor Payne! In conclusion, let me say that there is no event in my life, for which I thank God so much, as that in his providence and grace he called me to take the lead of the Ragged School Union.

In the course of the evening Mr. J. Payne, after presenting Lord Shaftesbury with a framed prize card, made one of his quaint, mirth-provoking speeches.

Not only the prize scholars, but the large gathering, were entertained with a series of beautiful dissolving views by Mr. J. Harris, which were explained by Mr. T. Brooker. They illustrated De Foe's famous tale, "Robinson Crusoe." The incidents in his chequered life, and the sketches of tropical scenery, were so lifelike that all felt that they had no need to take a long voyage to the island of Juan Fernandez to learn the character of its scenery or its floral productions.

STABLE-BOYS' FREE SCHOOL.

A LARGE number of English stable-boys and jockeys are employed at Chantilly, near Paris. They are mostly from Yorkshire. Like their comrades at Doncaster and Newmarket, they were mostly not only uneducated, but their religious training was altogether neglected. The Wesleyan Methodists of Paris have, however, taken this important work in hand; and from the Rev. W. Gibson, who is stationed at Paris, we glean the following particulars of a Free School for stable-boys and jockeys which they have established:—

"Five years ago we began our mission to the jockeys and stable-boys at Chantilly; for four years we laboured on without any resident evangelist at Chantilly, supplying workers as best we could from Paris. The Wesleyan minister stationed in Paris spent part of every Tuesday in visiting the trainers and their families at their own homes, going from one stable to another and talking to the stable-boys, as they were engaged in grooming the horses, and preaching in the evening to the congregation that had been thus collected together.

Local preachers from Paris regularly held services on the Sabbath; and when any minister, on a holiday excursion, happened to be halting for awhile at Paris, his services were requested, and in many instances gladly given, for evangelistic work at Chantilly. A year ago, we were favoured with the visit of a Christian lady, who greatly interested herself in our work, and, in conjunction with a friend with whom she was travelling, and a young Oxford student, collected, on her return to England, the sum of £31 towards the employment of a resident evangelist at Chantilly. God, who had thus provided us with the means for carrying on his own work, gave us at the same time a suitable workman named Riddett—an earnest, devoted, godly young man, whose heart was truly in his work, and whose sole desire was to live for the glory of God and the good of his fellow-creatures. It is needless to add that such a man was exceedingly useful at Chantilly, and exercised, especially among the young men, a powerful influence for good; but God, who had lent him to us for a time, called him to a more extensive sphere of usefulness. He was proposed and accepted as a candidate for the Wesleyan ministry, and is now in training as a missionary student at the Richmond College. He left Chantilly in August last, and received a small but inadequate expression of the love of the people—a handsome writing-desk, made by a Chantilly carpenter out of wood from the Chantilly forest.

What was now to be done? Mr. Riddett had established a Day School for the children, in addition to his other evangelistic work. Was the Day School to be given up? Was the evangelistic work to be abandoned? It was evident that no one would be suitable for the post left vacant by the removal of Mr. Riddett but a man who united capability to teach with the qualities and heart of an earnest evangelist. We engaged Mr. John Jackson, a tried man, experienced in tuition, and an earnest evangelist. Mr. Jackson entered on his work at Chantilly on the 23rd of August. The result

of his labours is already apparent in a flourishing and well-conducted Day School, and in general benefit to the whole neighbourhood.

A Night School for the jockeys and stable-boys has been recently commenced, for we are anxious to roll away the reproach that several of our young countrymen can neither read nor write. The advantages thus afforded are appreciated, and thirty names are already entered on the books to attend three evenings in the week."

DEATH AMONG OUR WORKERS.

During the past two months Death has been very busy among our workers. In that short period four have been called home to their eternal rest; three of these during the past month. These sad events speak to us all who remain, as with a tongue of fire, "be ye stedfast, unmovable; always abounding in the work of the Lord."

The first who was thus called home was Mrs. Francis. She was for some years the earnest teacher of the infants of Gray's Yard Day School. She attended the memorial service of Miss Chamberlayne, described last month (p. 58), apparently well, but within a few days she was called by the Master to join that faithful servant of Christ in the "better land."

The next who thus heard the Master's summons was Mrs. Mounstephen, who died on February 23. She actively aided her husband, Mr. R. Mounstephen, during his twenty years' diligent labour as superintendent of Field Lane Ragged School. Among her many acts of usefulness, mostly performed in private, was the formation of an Elder Girls' Industrial Class. This she conducted for many years on Tuesday evenings, when the average attendance exceeded 150. Many of these girls were thereby saved from moral ruin; and some have been gathered into the fold of the Good Shepherd, as a result of her motherly guidance.

On March 5th Mr. W. J. Watts finished his work in this world, after five weeks' most painful illness. As a committeeman of the Central Society, and as hon. secretary for twenty years of Lamb and Flag School, he was instant in season and out of season. Next month we hope to give a fuller account of his life and work.

In connection with the death of our friend, the Committee of the Central Society passed the following resolution at their meeting on the 11th of March:—

"That this Committee have heard with deep regret the loss they have sustained in the death of their friend and coadjutor Mr. W. J. Watts, who for seventeen years most usefully served on the Committee of the Ragged School Union, entering into and working out its varied operations for the amelioration of the condition of the neglected poor.

This Committee desire to express to the widow and family of their departed friend their Christian sympathy, and they pray that special grace may be given them to follow in life the faith and works of him over whose loss they now mourn.

That a copy of this resolution be entered in the minutes of this society, and that a copy be forwarded to the widow and family, also inserted in the April number of the RAGGED SCHOOL UNION MAGAZINE."

On March 6th Mr. Judd, the faithful paid master of Webber Row Day and Amicable Row Night Schools was also called home. He had peculiar tact in managing juvenile "roughs." Thus we have seen him in the sole charge of 120 night scholars in the notorious Kent Street, and such was their affection for this kind-hearted man, that the School was more like a family circle than a Ragged School. He had been rather weak for some time, but it was hoped that his removal to a suburban Ragged School would have recruited his health. He was to have entered on his new duties on March 8th, but that day, struck down by inflamed lungs, he was in his coffin. We regret to say that he has left a wife and several young children totally unprovided for.

Such a succession of deaths at first sight might excite painful impressions; but, as they all lived as well as preached Christ, we have the consolation of knowing that they "all died in faith;" and now that they are

> "Far from a world of grief and sin,
> With God eternally shut in!"

POOR JOSEPH.

A poor weak-minded man, named Joseph, whose employment was to go on errands and carry parcels, passing through London streets one day, heard the singing of psalms in Dr. Calamy's Church, Aldermanbury. He went into it, having a large parcel of yarn hanging over his shoulders. The Doctor, after awhile, read his text from 1 Tim. i. 15—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." From this he preached, in the clearest manner, the ancient and apostolic gospel, that there is eternal salvation for the vilest sinner, through the worthiness of Jesus Christ, the Son of God, that made all things.

Joseph, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he heard. Trudging homewards, he was overheard muttering to himself, "Joseph never heard this before! Christ Jesus, the Son of God, who made all things, came into the world to save sinners like Joseph:—and this is true:—and it is a 'faithful saying!'"

Soon afterwards Joseph was seized with fever, and was dangerously ill. As he tossed upon his bed, his constant language was, "Joseph is the chief of sinners: but Jesus Christ came into the world to save sinners, and Joseph loves him for this." His neighbours, who came to see him, wondered on hearing him always dwell on this subject. Some of them addressed him in the following manner:—"But what say you of your own heart, Joseph? Is there no token for good about it? No saving change there? Have you closed with Christ by acting faith upon him?"—"Ah! no," says he; "Joseph can act nothing: Joseph has nothing to say for himself, but that he is the chief of sinners: yet seeing that it is a faithful saying that Jesus,

he who made all things, came into the world to save sinners, why may not Joseph, after all, be saved?"

Some one finding out where he heard this doctrine, on which he uniformly dwelt with so much delight, went and asked Dr. Calamy to come and visit him. He came; but Joseph was now very weak, and had not spoken for some time, and though told of the Doctor's arrival, he took no notice of him; but when the Doctor began to speak to him, as soon as he heard the sound of his voice, Joseph sprang upon his elbows, and seizing his hands exclaimed, as loud as he could, with his now feeble and trembling voice, "Oh, sir! you are the friend of the Lord Jesus, whom I heard speak so well of him. Joseph is the chief of sinners; but it is a faithful saying, that Jesus Christ, the Son of God, who made all things, came into the world to save sinners, and why not Joseph? Oh, pray to that Jesus for me; pray that he may save me; tell him that Joseph thinks that he loves him for coming into the world to save such sinners as Joseph." The Doctor prayed: when he concluded, Joseph thanked him most kindly. He then put his hand under his pillow, and took out an old rag, in which were tied up five guineas, and putting it into the Doctor's hand (which he had kept all the while close in his), he thus addressed him: "Joseph, in his folly, had laid this up to keep him in his old age; but Joseph will never see old age; take it, and divide it among the poor friends of the Lord Jesus, and tell them, that Joseph gave it them for his sake, who came into the world to save sinners, of whom he is the chief." So saying, he reclined his head. His exertion in talking had been too much for him, so that he instantly expired.

Poet's Corner.

"JESUS' SEAT:" A PARABLE.

FAR, far away o'er the deep blue sea
Lived a man who was kind—no kinder could be:
He loved little children, and spread every day
A table from which none went empty away.
Poor children came in from the alley and street;
With rags on their backs, and no shoes on their feet:
Girls and boys, large and small, some naughty and rude;
But John Faulk loved them all, and did them all good.

And, while they were eating, he often would tell
Of the Lord Jesus Christ, who on earth did once dwell;
How He loved little children,—each one of them there
He was watching from heaven with tenderest care,—
And how happy and bless'd would be the child's part
Who would let that dear Saviour come dwell in his heart.
Each day, when the children assembled to eat,
He taught them to offer this grace for their meat:

"Bless, Jesus, the food Thou hast given to-day,
And come and sup with us, O Jesus, we pray!"

But once, when the children had finish'd this prayer,
One poor little fellow stood still by his chair
For a moment; then ran to the closet, where stood
The bright cups of tin, and the platters of wood.
"Now, what is the matter?" said Faulk to the child.
The little one look'd in his kind face, and smiled:
"We ask'd the Lord Jesus just now in our grace
To sup with us here; but we've given Him no place.
If He should come in, how sad it would be!
But I'll put Him a stool close here beside me."

Then the boy, quite contented, sat down to his food;
He was hungry and tired, and his supper was good.
But a few moments after, he heard at the door
A knock low and timid,—one knock, and no more.
He started to open it, hoping to meet
The Lord Jesus Christ come to look for His seat;
But, when it was open, he no one could see
But a poor little child, much poorer than he;
His face blue with hunger, his garments, so old,
Were dripping with rain, and he shiver'd with cold.

"Come in!" cried the boy, in a tone of delight,
"I suppose the Lord Christ could not come here to-night,
Though we ask'd Him to come and partake of our bread;
So He's just sent you down to us here in His stead.
The supper is nice, and we'll each give you some,
And tell the Lord Christ we are glad you have come."

From that time, when the children assembled to eat,
There was always one place called "the Lord Jesus' seat;"
And the best that they had was placed there each day
For one who was poorer and hungrier than they.
And the Lord Jesus Christ, in reply to their grace,
Sent always some person to sit in His place;
And sweet was the food that the Lord did provide
For the stranger He sent them to eat at their side.

Dear friends, who have read this short story, you know
The words that our Saviour once spake, when below:
If we wish for His presence to hallow our bread,
We must welcome the stranger He sends in His stead.
When we set out our feasts, this our motto must be,—
"As ye do to My poor, ye have done unto Me!"

Teachers' Column.

STUDYING LESSONS.

It is the one great work of teachers *to give the lesson.* How shall they do it? They evidently must first have it in their own minds and hearts to give. They can give no more of its divine meaning, they can breathe no more of its celestial love, than they have received from it. How, then, shall they gain the fullest possession of the lesson they wish to give? Clearly by the study of it. But *how* shall they study it?

I wish to *emphasize* two ways which are superior to all others—for which no others can be substituted,—and yet which I fear are very much neglected, and by many not used at all. They are the ways employed with such marvellous success by "the sweet singer of Israel," the royal psalmist of the Church universal of all generations.

So studying, he read the very heart of the Pentateuch, and translated its divine pulsations into songs sweet as angels sing, and set them to the music of the harp. So studying, he found in many a passage treasure more priceless than gold; bread from heaven, sweeter than the droppings of the honeycomb; visions of glory that filled his soul with wonder.

One of these ways of study was by *meditation.* See Psa. cxix. 15, 23, 48, 78, 97, 99, 148.

The other was by *prayer.* See Psa. cxix. 12, 18, 26, 33, 64, 66, 68, 108, 124, 135. These are quotations from only a single psalm.

All the profoundest Bible scholars, inspired and uninspired, have depended mainly on these two methods of study. And they have this further recommendation, that they are equally open to all. Used rightly, they often lead the soul where a door seems "opened in heaven," and the soul is enraptured with the visions that were seen in the isle of Patmos.

But why are these two ways of such paramount importance? I answer, the book of Revelation, like the Book of Nature, is full of the mind of God. The Sabbath School lessons, which are selected passages from the book of Revelation, are like the nebulæ and the sections of the milky-way, which are passages from the book of Nature. In studying these, we fully understand that the two things wanted are a steady gaze and a clear vision. And the steadier the gaze and the clearer the vision, the further do the heavens open with their sparkling suns, and the grander are the meanings that roll themselves back on the soul, bewildering the student with their incomprehensible vastness, and overwhelming him with wonder. Nor can he sound the depth of these meanings till he can fathom the whole mind of God The more earnestly he gazes and the more powerful his telescope, the more they grow upon him.

So it is with the Sabbath School lesson, which is a passage from the book of Revelation. The two things wanted in the study of this also are a steady gaze and a clear vision. The one comes by meditation, the other by prayer. Meditation *is* the soul's gaze on all the words of the passage—as on a nebula or section of the milky way—till it sees *into* it; and prayer is the telescope that converges the rays, or increases the light—"Open Thou mine eyes,"—and then *this,* too, sparkles with celestial suns radiating light on each other, and filling the whole field of view with dazzling glories. As truthfully as beautifully said Sir Isaac Newton, "I keep a subject before me, and it gradually

opens, and I see into it." He always gave "patient thought," which is only another name for meditation, as the special means of his wonderful success. Every revelation of the Bible, every Sabbath School lesson, is, when you begin to study it, like a landscape painting by one of the great masters. While you stand and gaze upon it, how magnificent grows the view as it opens in perspective! Suppose, now, it hangs in the twilight of a darkened room, so that you cannot trace distinctly the outlines of beauty, nor discern the delicate shadings that give fullest expression to the conceptions of the artist, and some one, as you are earnestly gazing, throws open the blinds of the windows. In an instant how does the whole landscape stand out in a flood of glory! That opening the blinds is God's answer to prayer.

Once more, suppose a German commentator is studying by the midnight lamp to settle the meaning of some much-controverted line, till he is wearied, and vexed, and discouraged; and then suppose it were permitted him to invoke the spirit of Homer himself for one moment to be present, and open to him his own meaning when he wrote the line. Would not this be a privilege that would fill his heart with joy? This is the privilege of prayer in the study of any passage in the Bible. No one can open all its meaning like the Spirit who wrote it; and He most delights to open it to those who most delight to meditate on it.

Fellow-teachers, beloved for your work's sake, *meditate* and *pray* as you study, and then, having gained it, give the class the wealth of the "lesson." This is *God's* gift for the Sabbath School.—*Sunday School Teacher.*

TEACHING INFANTS.

WHAT is the use of teaching such little children? How often has this question been put to an infant class teacher by those who think that the whole object of an infant class is to keep the children from teasing mother, and to amuse them for an hour. Certainly it is of use: good is done to the children, and to the teacher also.

To take the first consideration, a little child needs discipline. Little things of three or four years of age will soon learn to be attentive and obedient, and thus will be better fitted to take their place in a more advanced class. With care and patience on the teacher's part, this discipline will not be painful. It need not be, it ought not to be, anything but pleasant.

Secondly, little children may be taught to think. The picture, the text, the hymn, the lesson, all alike will make the little ones think. A teacher was once telling that beautiful story of the Prodigal Son; speaking of the father's love to his naughty boy, he asked how would the father show that love. A little girl quickly answered, "He would give him a present." A little boy jumped up, and, looking in his teacher's face, exclaimed, eagerly, "God don't make presents." Can any one say that that little fellow did not think? It is a blessed responsibility that our Master lays upon us, when he puts it in our power to guide the first thoughts of his little ones.

But there is a third and much more important consideration. We may lead the little ones by degrees so to love the Lord Jesus that they will grow up in that love and thus be preserved from much sin and sorrow. It may be slow and weary work, watching for these results; but if only one out of many is thus blessed, we cannot say that our work is useless. If all this be true, if our labour is not in vain, how anxious we should be to undertake it in a right spirit, how careful we should be not to enter upon it rashly! Teachers of little ones, I would raise your thoughts with reference to your work. It is a *noble* service to which you are called. Do not think of it lightly, do not undervalue it. It is Christ's work. Do it for him, work for him, as those only can work who love him as their own personal Friend and Saviour. Ask him

to teach you how to do his work, and you will find that he answers you by working with you.

"Dismiss me not Thy service, Lord,
But train me for Thy will:
For even I in fields so broad
Some labour may fulfil.
And I will ask for no reward,
Except to serve Thee still."

L. S.

Children's Gallery.

WAS HE NOT A CHRISTIAN HERO?

A FEW weeks ago, on board an English steamer, a little ragged boy, aged nine years, was discovered on the fourth day of the out voyage from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases.

When questioned as to his object in being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going.

The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence.

Day by day he was questioned, and re-questioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized him one day by the collar, and dragging him to the fore, told him that unless he told the truth in ten minutes from that time, he would hang him from the yardarm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the midway watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side.

It was the finest sight, said our informant, that I ever beheld—to see the pale, proud, sorrowful face of that noble boy, his head erect, his eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, by asking the mate if he might pray.

The mate said nothing, but nodded his head and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, the brave and noble little fellow—this poor boy whom society owned not, and whose own step-father did not care for him—there he knelt with clasped hands and eyes upturned to heaven, while he repeated audibly the Lord's Prayer, and prayed the dear Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how

sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.

THE MOULDY LOAF.

ONCE a poor family sat round the table to dinner. But there was nothing but a mouldy loaf on the table. One of the children looked up reproachfully at his father, and down distastefully at the portion before him. The portion was bread, and the bread was dry and mouldy.

The father was quick to see his son's discontent; but he spoke gently.

"My dear boy, I am sorry we have nothing more pleasant than dry bread to-day. I am still more sorry that our bread is mouldy; but see——," and he handed his own portion to the boy, who saw then that his father had taken the very worst part of the loaf for his own share, and cut and pared away the most mou'dy and bitter parts of his children's slices on to his own plate.

The boy coloured, looked into his father's kind and patient, but anxious countenance, and burst into tears. His mouldy bread was sweet after that.

Editor's Note-book.

WHOM SHALL I HELP?

Do you say, Whom shall I help? All whom you can by any means help. But that is not sufficient to say; for you may avert your head, or close your eyes and ears, and then say, "I see nobody to need my help; I hear nobody calling for help." This will not do; you must look and listen for those who need help; and be assured you will not look and listen long in vain.

There are a thousand voices all around you; some loud and piteous, some earnest and pleading, some soft and plaintive; each crying, "Help, help!" This cry is borne on the bitter blast of winter from the homeless and houseless; it is wafted on the low sighing breeze from the sad and weary; it comes in the deep silence of night from the couch of the sufferer, and in the brightness of day from the toiling and the oppressed.

The careworn face, the tearful eye, and the sorrowing heart, all ask, though in mute eloquence, for help. The plea may be heard in the helplessness of childhood, in the indecision of youth, and in the infirmity of age. There are the hungry to feed, the naked to clothe, errands of mercy to be done, and words of comfort to be spoken. There was One among the sons of men to whom the plea was ever audible. The half-uttered cry for help gained His ear, and found its way to His compassionate heart. It was as if every human sorrow had a voice which appealed to His sympathy. He was our helper. "He bore our griefs, and carried our sorrows." And we may tread, though humbly, in His blessed footsteps, and bear a small part of earth's sadness and sorrow.

Let us not lightly esteem the precious privilege and honour of being followers of the Lord Jesus, and of hearing him say at the last, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

PRACTICAL CHRISTIANITY.

I HEARD a sermon once from a venerable itinerant preacher, on benevolence. I thought the effort very feeble; but one thing impressed me a little. "Go,"

said he, "and *do something* after I have done preaching. Have it to say when I come back, four weeks hence, that you have done something; and my word and God's word for it, you will be a better and a happier man."

I knew a poor widow living on the edge of some woods, about a mile from my home. Her husband had been dead two or three years, and with three helpless little girls, she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was to go and do something. Next day I visited the cellar, and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a waggon, started for the cottage of the widow. A load of wood, for which I paid three dollars, preceded me. An hour's drive brought both loads in front of the house, and when my explanation was given, there were wet eyes and warmer hearts in the parties. The widow wept for joy, and the children joined in; while I, finding my feelings too much for my strength, had to give way also to tears.

The act was one that gave me a new spiritual start, and when the preacher came back I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching.

Facts and Scraps.

DAVIES MEWS, OXFORD STREET.—A breakfast to the parents of the children was lately given. One hundred and forty-six sat down, and, after a plentiful supply of meat sandwiches, tea, coffee, &c., addresses were given by several teachers. Children's soup dinners have been given twice a week through the winter, the total number to Saturday, February 19th, being 1,920. One Saturday a gentleman called at the School, and requested twenty loaves of bread, twenty ¼-cwts. of coal, and five shilling's-worth of meat might be distributed at his expense.

HOG LANE, GREENWICH.—The Lords of the Admiralty have directed a lease to be granted to the Committee rent free from the present to the year 1912, when their term expires, thereby effecting a saving to the funds of the School of £8 10s. per annum for forty-three years. In attaining so desirable an object, the Committee record their great obligation to J. C. Lethbridge, Esq., Comptroller of Greenwich Hospital, for his influence during these negotiations. Instead of having to pay a yearly rack rent of £33 per annum on a lease to expire in 1892, the Committee are now in possession of the premises rent free until 1912—say for a period of forty-three years from the present date. The Committee gladly report that the amount collected towards the building fund, and on deposit at the National Provincial Bank of England, amounts to £1,014 6s. 7d.

EXETER.—An association established some time since at Exeter on behalf of neglected and destitute children, have decided to establish an industrial brigade for boys in the city, and it was also arranged that a register should be kept, giving the name, residence, age, condition, and every particular of every neglected child for public inspection. There are in Exeter an immense number of boys of the street Arab class, and the ex-Mayor of Exeter (Mr. H. S. Ellis), with Mr. Sapsford, agent of Miss Burdett Coutts's charities at Spitalfields, have made several investigations in regard to these children.

MADRID.—Eight hundred to nine hundred adults attend the Mission Halls daily. To these the gospel is preached every night and twice on Sunday. On Wednesday a meeting for Prayer and Bible reading. There are four hundred children in the Sunday Schools, but funds are needed to open free Day Schools. With permission of the authorities readers are sent into the hospitals. Professor Knapp, who conducts this mission, is a good Spanish scholar. He relinquished a lucrative position as professor of Hebrew, Greek, and Latin, in order to preach the gospel in Spain.

UPPER TOTTENHAM.—On Wednesday evening, March 2, the parents of the scholars of the above School were entertained at a tea-meeting. There were between seventy and eighty present, besides a few children who were too young to be left at home without their parents. After the removal of the tables, &c., Mr. Woodard, the president, took the chair; and the meeting was addressed by Messrs. Randle, Baker, Moy, Fawcett, and Cozens, teachers. The parents were earnestly and affectionately exhorted to second the efforts of the teachers by using "home influence," the ease with which this could be done being plainly pointed out.

EPPING FOREST.—We need not say that this is one of the most picturesque places in the neighbourhood of London; moreover, it is in the neighbourhood of the most crowded and the most pauperised districts. That the forest is frequently visited by the poorer classes, and gives them a most desirable chance of occasionally breathing a little fresh air, will not be disputed. We will only mention one interesting fact stated on the authority of the Rev. S. Hansard. There is in Bethnal Green an Entomological Society, consisting of fifty working men, who pay a penny a week. They have thousands of specimens, collected chiefly in Epping Forest. One neighbour of Mr. Hansard's has a house full from top to bottom of birds and insects, all beautifully preserved. If they lose their breathing-ground, owing to sheer neglect on the part of officials, misfortune would not be the most appropriate word. We are glad to intimate that Lord O. Fitzgerald, the Comptroller of the Household, brought up the reply of Her Majesty to an address of the House of Commons with regard to this forest. The reply was as follows:—"I have received your address, praying that I will take such measures as I may deem most expedient in order that Epping Forest may be preserved for the recreation and enjoyment of the people. Concurring with you in the desire that open spaces in the neighbourhood of the metropolis may be preserved for the enjoyment of my people, I will carefully consider how effect may be given to the prayer of this address."

INFANT PAUPERS. — The Wrexham Board of Guardians have resolved to adopt the system of boarding out pauper children. Persons who take children will be paid 3s. per week until the children reach the age of thirteen years, when the amount will be lowered to 2s.

PENNY GAFFS. — James Anderson, a ragged urchin of eight years of age, was charged at Bow Street with stealing money from a till. A cornchandler deposed that he saw the prisoner crawl into his shop and creep behind the counter. He put his hand into the till and went out of the shop. Prosecutor followed, and ultimately captured the prisoner, who by that time had thrown the money away. Prosecutor lost altogether about 4s. — The father of the prisoner here stepped forward, and said that his boy had become corrupted by bad companions, amongst whom he had fallen, and who had frequently enticed him into a "penny gaff" in the Euston Road. The money was doubtless stolen on purpose to visit that place. He had often beaten his boy with a strap for going to the place, which was the resort of thieves and bad girls.—Mr. Vaughan (to the prisoner): Who told you to go

to that place?—The prisoner: No one, sir. I went with another boy, a cripple. I have been there about six times.—Mr. Vaughan: Were there many people there when you went?—The prisoner: Yes, sir. It was always crowded. — Mr. Vaughan: And what do you see there, little boy?—The prisoner: Oh! they give us about three songs, then there's some actin', then they puts down the blind, and that's all you see.—Mr. Vaughan: What kind of acting was it?—The prisoner: Oh, murdering and that!!

SHORT-SIGHTED CHILDREN. — A curious work has been published at Breslau, says the *British Medical Journal*, by Dr. Hermann Cohn, giving the result of an examination of the eyes of 10,060 school children. The proportion of short-sighted children was 17·1 per cent., or 1,730 among 10,060. No village children were found so defective until they had been some time at school —at least half a year. There were in proportion four times as many short-sighted children in the town (Breslau) as in the country, and short-sightedness increased generally with the demands made upon the children. Dr. Cohn attributes the evil in a great measure to the bad construction of school benches, which forces the children to read with their books close before their eyes, and with their heads held downwards.

Notices of Meetings.

HOLLOWAY.

The annual meeting of the Holloway Free and Ragged Schools was held lately, Mr. Alderman Lusk, M.P., in the chair.

Mr. T. Sulman (one of the hon. secretaries), read the report, in which the committee congratulated the subscribers and friends on the present and past usefulness of the Schools. During twenty-four years they had been enabled to offer to a larger number than had ever availed themselves of it, a free, solid English education. The doors of the School had been always open, and the teachers had been the most efficient, assiduous, and kind the committee had been able to select. The voluntary teachers were the great sheet-anchor of the work. They strengthened the hands of the paid teachers by direct help, conducted all the auxiliary affairs of the Schools, and interested a large circle of friends in the cause of the education of the poor. The committee desired to tender them their warmest thanks and admiration. The special branches of the work for 1869 had been as follows:—Boys' Day School: number on the books, 135; daily attendance, 105; admitted during the year, 101. The attendance in this School was large, and on the whole, steadier than in past years. Boys' Night School, for elder lads at work during the day, held on Tuesday, Wednesday, and Thursday evenings, from seven to half-past eight, the average attendance was 39. Girls' Day School: number on the books, 142; daily attendance, 85. Girls' Night Schools, held on Monday, Tuesday, and Thursday evenings, from seven to half-past eight, average attendance, 45. The Mixed Schools for boys and girls above four and under seven years of age: number on the books, 161; daily attendance, 120; admitted during the year, 171. The Infant School: number on the books, 90; daily attendance, 69. Ages of the children, from two to four. The Sunday Schools: average attendance in the afternoon, 137; evening, 139. In the Evening Schools more teachers were sadly wanted. In the Girls' School, there had been an average of twenty to each teacher during the last three months. Both superintendents complained that their Schools were sadly

crippled from being so insufficiently supplied with teachers. There were also Cottage Services, a Mothers' Meeting, a Shoe Club, a Penny Bank, and a Library, connected with the Schools. A series of Wednesday evening lectures and entertainments for the children and their parents was held during the last quarter, the attendance being generally very satisfactory. On Friday evenings Mr. Toussaint conducted a Children's Band of Hope. The balance-sheet showed a deficiency of a little over £4, which would, but for exceptional aids, have been much larger. This had mainly been from the failure (through purely accidental causes) of two collections promised to the committee, both of which they hope to receive during 1870.

The meeting was addressed by Rev. J. Lees, F. Tucker, J. Webster, M. Wilks; and Messrs. Parkinson and Startin.

PLYMOUTH.

The annual meeting of the Plymouth Ragged Schools was held at the Mechanics' Institute on February 22, under the presidency of Mr. E. R. Brown.

Mr. Matthews (secretary) read the report of the Committee, which stated that there were 279 boys, 202 girls, and 187 infants, at the Catte Street School. An Evening Class there for boys during winter months had an average attendance of 81. There was also an Evening Class for girls. The Sunday Schools had an average attendance of 295 scholars and 30 teachers, and the Sick and Clothing Club in connection with it had been successfully sustained. In the Industrial Department, 49 boys had earned £45 7s. At the King Street School there were 217 boys, 163 girls, and 189 infants. The Boys' Evening School was attended by 75. The average attendance at the Sunday School in the morning was 56 scholars and 3 teachers, and in the afternoon 110 scholars and 7 teachers. In the Industrial Department, 66 boys had been taught shoemaking, in classes of about sixteen at a time, and earned, after paying expenses, £5 6s. 6d. The boys were employed in mending their own shoes. "It will be thus seen that the total number of scholars now on the books at the Catte Street and King Street Schools is 1,237, and the average attendance of children has been 683. When it is remembered that almost all these children would have been entirely destitute of any kind of instruction but for these Schools, the Committee feel confident that the subscribers will be satisfied that the funds of the association have most beneficially expended. The Committee have to report that under the will of the late John Peck, Esq., a sum of £255 has been, during the past year, left to the treasurer of this society upon trust, to be invested, and the annual income expended for the benefit of the institution. There is now a debt of £345 remaining on the King Street School, and the Committee are of opinion that the sum referred to cannot be better applied than in the reduction of this liability. The treasurer's report shows that, notwithstanding legacies to the amount of upwards of £70 were received in 1869, and applied to the general maintenance account, a balance of no less than £76 now remains due to the treasurer. The Committee therefore trust that the friends of the society will do their utmost to contribute to the success of the proposed undertaking. In closing this report the Committee cannot refrain from calling to remembrance the fact that from the formation of this society in 1850 to the present time Christian people of almost all denominations have united in supporting these Schools for the purpose of affording secular and religious instruction to the poor ignorant and neglected children of this town, and that throughout that period no single question has arisen with regard to the instruction which has been given, which has occasioned the slightest difference of opinion between the members of the Committee or the subscribers.

Papers, Original and Selected.

In Memoriam.

JOSEPH PAYNE, ESQ.,

DEPUTY-ASSISTANT JUDGE, MIDDLESEX SESSIONS.

In our last number we referred to the havoc death had recently made in the ranks of our workers. Since then W. J. Maxwell, Esq., J.P., and others, have been called home; but not one moment before they had finished the work God gave them to do in his earthly vineyard. The sudden death of most seems to speak to all who are still engaged in evangelising pariahs of our great cities, as with a tongue of fire, "What thy hand findeth to do—*Do it!*"

But more unexpected than all was the sudden death of one who, next to Lord Shaftesbury, has done more than most to foster the Ragged School movement—we refer to Mr. Joseph Payne. When he addressed our scholars at the Prize Meeting on the 15th of March last, he appeared in vigorous health; but before a fortnight had passed away, on the 29th ult., he was called from his many labours of Christian love to his eternal reward. We doubt not that he died as he would have wished to die, in harness, and not only in harness, but whilst the speech in which he tried to imbue youth with his own cheerful views of religion was still ringing in our ears. In his case, we rejoice to know that sudden death was but a sudden call to his Father's rest.

The history of Mr. Payne was so essentially platform, that the facts of his life require only a brief record. Born at the close of the last century, he was in his seventy-third year when he died. He was educated at St. Edmund's Hall, Oxford. Called to the bar in 1825, for many years he had a large practice in the criminal courts. Subsequently to this he was appointed Deputy-Assistant Judge of the Middlesex Sessions, and sat in that Court

up to seven o'clock the day preceding his death. It would be quite out of place in this Magazine to refer to his judicial career; suffice it to say that on one occasion he was able publicly to declare, "I have given thousands of judgments, but not one has been reversed on appeal to the Superior Courts." This says much for his legal knowledge, and for the upright way in which justice was administered by our departed friend. Nor were his sympathies deadened by this judicial contact with the criminal classes, and who were eating the bitter husks of sin. Thus Mr. Payne gave a warm support to the "Discharged Prisoners' Aid Society;" and not a few owe their restoration to the world to his intercession or generosity. The particulars of his death were as follows: It appears that on Tuesday, March 29, Mr. Payne got up at his usual hour, and partook of breakfast. He had put on his great coat, intending to come from Highgate with Sir William Bodkin, to hold their respective courts at the Middlesex Sessions, when, as they were about to start, he complained of feeling giddy, and went indoors again. Sir William Bodkin, who was obliged to go to London to attend the Sessions, sent some members of his family to Mr. Payne, and they found him in a semi-conscious state upon the floor of his breakfast-room. He was sufficiently sensible to direct that his brother, Mr. Serjeant Payne, should be immediately sent for, and also that his own medical attendant, Mr. Moger, should be summoned. Mr. Moger was promptly on the spot, and gave all the aid his professional skill could suggest, but Mr. Payne became gradually worse, and died about two hours after his first seizure. Mr. Serjeant Payne received from Sir William Bodkin intelligence of his brother's serious illness while attending a House Committee at St. Bartholomew's Hospital, and he immediately proceeded to Highgate, taking with him Dr. Hallis, one of the physicians of that Hospital, but upon their arrival Mr. Payne had been dead about half an hour.

Mr. Payne's funeral took place on April 2nd, at Highgate Cemetery. In addition to the Earl of Shaftesbury and several magistrates of the county, the funeral was attended by deputations from the Ragged School Union, the Band of Hope Union, and the National Temperance Society. The children belonging to Kentish Town Ragged School, and the Highgate Band of Hope, of which Mr. Payne was President, were also present, and sang some sweet hymns, full of the Christian's hope, at the grave of their benefactor.

Of a deeply sympathetic spirit, Mr. Payne spent upwards of a quarter of a century in advocating every scheme which had for its object the amelioration of the social condition of the poorer classes. It would, indeed, be easier to count what plans he did *not* promote, than to enumerate those to which he rendered earnest personal service. We need scarcely intimate that from the first he was a staunch supporter of Ragged Schools and Refuges. Bands of Hope, Sunday Rest Societies, Temperance Societies, and Shoeblack Brigades, had his ever-ready advocacy.

Foreseeing their value, as with a prophet's eye, Mr. Payne's connection with Ragged Schools dates from their origin. He did not wait for success before he gave his adhesion to this movement; but when the pioneers were regarded either as fools or fanatics, his money, his speech, and his pen, were readily given in their support. It was at the *first* annual meeting of the Ragged School Union, held in June, 1845, that Mr. Payne made the first of his many hundreds of speeches in support of this great home mission. The following is the resolution he seconded on that occasion: "That this meeting approves of the objects and principles of the Ragged School Union as expressed in the Report read this day, and considers Ragged Schools (properly carried on) well calculated to diminish vice and depravity among the children of the lowest poor in this metropolis." There are those still alive who remember the *unique* speech in which he supported this resolution, which led the hearers to doubt which most to admire, the wit or the wisdom. Since then no Ragged School Meeting has been considered complete if Mr. Payne were absent; and the fact that his famous "tail-pieces"—not rarely composed on the platform—exceeded 2,400, will show how untiringly he had been at work as (to use his own expression) "the bard of the poor" for the past twenty-five years. Many of these tail-pieces have been reprinted in America, and are very popular there. In fact, on one occasion, an American minister quoted his famous poem—"Gather them in"—in Mr. Payne's presence, at Exeter Hall, without knowing that the author was present. Many of these pieces are as racy in thought as quaint in expression; and were a selection made of the best, we think that they would give our departed friend no mean place among our minor poets. When we once asked him how he contrived to write so many pieces, he modestly replied, "I have only one gift—*quickness!*"

Amongst Mr. Payne's many natural gifts, was a marvellous

voice, which he knew how to manage better than most men: at the highest pitch it was always clear and musical; and when he had passed the allotted age of man, it had lost neither its power nor its melody. We do not know whether Mr. Payne had ever studied oratory as an art; but we have met few speakers who mastered the voice so well, and none who were more distinct in enunciation. In fact, he exemplified his own dictum, "a good speaker neither hums, nor haws." The fact was the more striking, for we have known him to speak at three meetings in one day.

Well did Mr. Abram, the Senior Council of the Middlesex Sessions, speaking for the Bar generally, thus sum up Mr. Payne's merits: "Society has lost a most valuable man, who will not only be missed in this Court, but by the public generally. His labours were not amongst the rich, but, if I may be permitted to say so, his main and chief study was to make himself pleasing to those beneath him, and he has undoubtedly done more good to them than we can ourselves ever hope to effect. I spoke to him yesterday, when he appeared in his usual health, and he made a few remarks of a friendly nature to the working class, strongly urging them to abstain from drink, which was their greatest enemy. He was the promoter of Bands of Hope, Shoeblack Brigades, and other good institutions, and he conferred many advantages and great good upon his fellow man from his kindly disposition, and he spent his life in doing good to those around him."

Yes, it was amongst the poor and the forlorn—those who could only repay him by prayer—that Mr. Payne spent all the leisure his onerous judicial duties placed at his command. It is his best epitaph that he improvised hundreds of verses which reflected some of his own sunshine on the wan face of poverty. And more than this, by his advice—quaintly expressed, but always instinct with practical wisdom—he had shown thousands of poor men and women that the lowliest home might become, like the humble cottage of Bethany, one where Christ could abide.

Mr. Payne, then, was no mere sickly sentimentalist who cries over, but does nothing to remove, sorrow. For, being a true disciple of our Lord, he showed his love to God by helping the poor and the forlorn. Though a member of the Established Church, his heart was too large for any ecclesiastical boundary. He once told us that some one had laughingly called him "an inconsistent churchman"; but as he viewed all true members of

the Church of Christ as members of the same family, he fully illustrated the apostolic description of a true Christian—"a lover of good men." He was a diligent student of the Bible; the copy of Holy Writ given him by Lord Shaftesbury being conspicuous on his study table. Few would have thought that Mr. Payne was an earnest student of unfulfilled prophecy, but such was the case: and this study of the prophetical books led him to that full acquaintance with the Bible, which caused him to quote so felicitously passages which many Christians did not know even existed in Holy Writ. It was this love of the Bible which gave Mr. Payne that unquenchable love of souls which ever cropped out even in his most merry moods. For, however steeped in wit, he never forgot that laughter is only properly evoked when it tends to make a man better. Hence, as was once said of Mr. Payne, no man so fitly illustrated the apostolic command—"Is any merry? let him sing *psalms!*"

So has ended this life of eminent thanksgiving. We shall often miss his cheery face on the platform, and his brotherly grasp in the committee-room. The sunshine will be absent from many a gathering of the lowly; for even his very presence, from its geniality, gladdened the most forlorn heart. Mr. Payne has finished his work, but not before he had confirmed the Divine promise, "they shall bring forth fruit in *old* age."

But does he not leave us a legacy better than money, namely, to work for Christ according to the measures of our own specific gift, and *not* out of the sphere appointed by the Holy One? And to do this, not spasmodically, but day by day, until the hour comes when we shall be called to more perfect service than we could ever render in this world. Then may we hear the gracious voice of Him we love say to us all: "Inasmuch as ye have done it to one of the least [the *poorest*] of these my brethren, ye have done it unto Me!"

The Committee of the Ragged School Union unanimously passed the following resolution at their meeting on April 8th:—

"That this Committee deeply deplore the death of their late friend Joseph Payne, Esq., and beg to convey their Christian sympathy to his surviving relatives and friends. They also feel that by his removal, religion and philanthropy have sustained a loss of no ordinary character, for during the space of twenty-five

years he was always ready, both in public and private, with his purse, poetic genius, and cheerful humour, to advocate the cause of suffering humanity. They think it may be truly said of him, 'Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them.'"

THE "JOSEPH PAYNE" MEMORIAL.

MANY friends having expressed an earnest desire for a memorial of some kind to the late Joseph Payne, Esq., has led to a consideration of the proposition by Lord Shaftesbury, Sir W. Bodkin, and others with whom Mr. Payne had for many years been associated in philanthropic and Christian efforts for the improvement of the condition of the poor of the metropolis.

Several propositions have been considered, but the one most, if not unanimously, approved, is the erection of a monument to his memory over his grave in Highgate Cemetery.

A Committee has been formed to give effect to this decision, consisting of gentlemen connected with the societies with which Mr. Payne was identified. Of this Committee, the Earl of Shaftesbury is chairman, Sir W. Bodkin the treasurer, and Joseph G. Gent, Esq., the hon. secretary.

It has been roughly estimated that a suitable monument will cost £150, and as there are many who wish to have their names enrolled on the list of subscribers, it is proposed that no subscriptions shall exceed five shillings; and in order to give the poorest the opportunity to join in this expression of love and respect, any contributions, however small, will be accepted, recorded, and acknowledged. Contributions will be received by Joseph G. Gent, hon. secretary, at 1, Exeter Hall, London, W.C., and may be forwarded by post-office order or postage-stamps. To save labour and expense, all sums received will be acknowledged monthly on the wrapper of the RAGGED SCHOOL UNION MAGAZINE.

COMMITTEE:

The Earl of Shaftesbury, K.G.
Sir W. H. Bodkin, Assistant-Judge.
W. P. Bodkin, Esq., J.P.
Rev. G. S. Ram, Vicar, St. Ann's, Highgate Rise.
Rev. J. Viney, Independent Minister, Highgate.
Samuel Morley, Esq., M.P., President of Band of Hope Union.
Mr. G. W. McCree, Secretary, Band of Hope Union.
Mr. Joseph G. Gent, Secretary, Ragged School Union.
Mr. Rae, Secretary, National Temperance League.
Mr. Wood, Highgate Band of Hope.
(With power to add to their number).

JOSEPH G. GENT,
Hon. Secretary.

NOEL STREET RAGGED SCHOOL.

The *London City Mission Magazine* contains the following photograph of Noel Street Ragged School and its surroundings:—The whole district has the aspect of an Irish village, with all its dirt, squalor, and misery. Amongst its wretched population, the writer of this sketch (the late earnest city missionary, Mr. Beays) worked with consummate tact, and threw himself heart and soul into the Ragged School; being a real "help," in the apostolic sense, to the master.

Mr. Beays says that the Noel Street district consists of several small streets at the corner of the Bermondsey New Road. It is wholly situated in the parish of St. George-the-Martyr, and in the district parish of St. Mary, Southwark. There is a little block of streets entirely tenanted by poor wretched people, who mostly get their living in the streets. The worst part of the district consists of four streets, and contains about ninety-four places called houses, in which there are sometimes two hundred and ten families. Some of the rooms are not more than six feet by eight, and are occupied by seven or eight persons; and in one case, such a house was tenanted by a father and mother and eight children.

Into some of these rooms it is at times dangerous to go, on account of the foul air which meets you at the door. At the beginning of this year I went into one of the better class of such rooms, and the moment I breathed its air, I felt sick. I did not get rid of this feeling for a week. Some of the women smell of the air and dirt as they go about. They take no care, but will come straight out of a fever-room into the middle of a school of 150 children without taking the least notice. They say, "If yeh are to heve it, yeh wool; and if yeh ar'n't, yeh won't." To people with these fatalistic ideas, it is no matter what you do or what you leave undone. I have been the means of getting a good deal done, both to the houses and streets, of a sanitary nature, since I have been in the district.

The greatest evil is the overcrowding of the dwellings. This is an evil which brings in its train the want of personal cleanliness, the want of cleanliness in the clothes—such as they are—and the want of cleanliness in the rooms. It has still worse effects—that it annihilates decency as a social instinct. Fathers and mothers and children all sleep together; and when it is not in the same bed, it is close by the side of each other. The guiding-star of life on the earth and in society is the respect which a man feels for himself. Alas! where can the very least shadow of it find a place here? I believe the feeling of self-respect is naturally lower here than in Africa and the South Sea Islands, for they have room there; but here the family are all huddled together, and there is no privacy under any circumstance. Yet in the midst of all this overcrowding, there is still a sense of the right in the midst of the wrong. But if the evil goes on, I fear even this feeling will not last in the next generation of this class of persons.

The next great difficulty we have to meet here is the wretched poverty of the people in the winter. The work of most of the people is out of doors,

and the most of this falls off before Christmas, and in a cold and sharp winter does not begin before the middle of March. In these winter months, the people sell or pledge everything they have got, more especially the women's ware—the shawls, gowns, petticoats, and shoes; then the covers, sheets, blankets off the beds, and often the beds and bedsteads themselves. Sometimes the knives, forks, spoons, plates, cups and saucers, all go for bread in a bad winter; and sometimes, even in a mild winter, they are nearly naked and quite destitute. Several have been brought up to arts or business for which they have no fitness, or in which they have been unfortunate, or are ruined by want of money or character.

Another difficulty we have to meet is the general unhealthy condition of the people. This arises from the overcrowding, the drinking, and the wretched poverty of the people. As having had experience in the medical business from my childhood, I may say that I do not doubt that much of the illness amongst us arises from inborn disease. What, I often think, must be the state of the blood of a child of a drunken father or mother, or both? Then, as soon as they come into the world, they are exposed to cold and wet. Often out in the streets till one, two, or three o'clock in the morning, they sleep on the bare ground. Perhaps they never taste hot food for a week together, and are glad if they can get a piece of dry bread two or three times a day.

There is a Ragged School in Noel Street, which is a Day, and a Sunday, and an Evening School. To the Day School I am an almost daily visitor. There I get acquainted with the children and with their condition, and unite with the master in trying to make the School useful in the neighbourhood. I never enter into the teaching department, because I do not feel that to be necessary; but when I can suggest or help, as a constant visitor, I am happy to do it, and it is always well received. The School is well spoken of amongst the people, and it is always full of children, with more standing round the door who cannot be taken in.

The Sunday School is small in the afternoon; but in the evening it is always full in the winter season, and very fairly attended in the summer. I always go in the evening, and offer prayer at the opening, and then take a part in the general management of the business. Sometimes I give tracts to the elder children, which I often find are taken home and read there. A number of the elder children can read, and I hope, from what I see and hear, that a good impression is made on their mind. There are a number of very good teachers, who are most, if not all of them, communicants of St. Mary's Church.

Some of the children, who come both on the working-day and the Sunday, are amongst the most miserable in their outward garb. Boys with no hats or caps, without coat or jacket, shoes or stockings, and without shirts. The very filthy are obliged to be sent back, and those somewhat less dirty are sent to a trough in the yard to be washed.

Several of the boys and girls every year get prizes from the Ragged School Union at Exeter Hall.

This year the Temperance Meetings have become very quiet and orderly, and the attendance has ranged from about sixty to 250. The women always make the larger part of the meeting, but there are a good number of men

and grown-up children, and the boy-youths are quite as numerous as the girls of the same age. The children with us are full-blown youths at about ten to twelve, and the youths begin to couple at fourteen to fifteen, and sometimes marry. We have had one or two girls married at fourteen, and several mothers at about fifteen.

The Meeting for Singing has been carried on during the past year with some tolerable success. Its object is to put a new song into the mouth of the people. We do not confine it to sacred hymns, though these form a chief part. But we have a few moral and some temperance songs, as well as sacred hymns. The meeting is the means of gathering a few of the people together, and making them a sort of leaven amongst their neighbours. The vile and most filthy language which passes from mouth to mouth in the district is so destructive to all spiritual feeling, that it is a great blessing to have only a few persons amongst us who may be heard singing a hymn or a moral song in its room. The efforts have not been without some success. I have heard a different sound in some of the houses as I go about; and then the children in the School are taught the same things, and the two help together. I often hear the mothers speak with pleasure of the singing of the children, and of the hymns they learn at the School. I try to make these meetings both useful and interesting. Such as have shown some interest in the religious meetings, by coming together in this have that interest strengthened and confirmed; and this coming together becomes a sort of bulwark to them against the influence of the powers of evil by which they are surrounded. Our numbers vary from sixteen to thirty.

The Mothers' Meeting.—The district is greatly indebted to the persevering and untiring devotions of the wife and daughter of the Vicar, and of the ladies who help them in this good work. Some of the women who began with us are still amongst us, and rejoice in the benefit it has been to them; and we rejoice, too, for there is not one of them but is an attendant at my meetings or at public worship, and some at both.

The girl's class numbered rather more than thirty last year. Some of them are out of our lowest families. They are taught writing and reading individually while the work is going on. One young lady takes the work, and others the reading and the writing. Some of the children have made good progress. The attendance varies from sixteen to twenty-five. It is very pleasing to see how the manners and behaviour of the children improve, after they have come for two or three months.

SHILLING HOMES FOR THE KENT STREET POOR.

BY REV. JAMES AMOS, M.A.

In Kent Street and its courts there is such a hive of very poor people, as it would be difficult to find elsewhere. They are so very poor, and all poor throughout; and the area over which they are spread might be considered large, if the people were not put away so close together. In this poor neighbourhood, where there are many rough characters, the landlords have had

so many tenants run away in debt, after having pretty well smashed the premises to pieces, that they have lost heart, and do not much care, and have really little power of knowing, what description of families they may be receiving into their houses. Thus there is a door always open here to those rejected elsewhere, and the result often is, that these coming in, decent families round go away, and the tendency rather is for the entire field to be occupied by the worst elements of society, which fosters all that is evil, and brings into bondage the few better kind of people who may be forced to remain. To have a house here and there, tenanted throughout by quiet, decent, well-conducted people, is an obvious blessing to the quieter families all about, and rather helps to retain them with us; and will serve to throw a ray of light upon the darkness which is too much around. What would such homes be to the people who might inhabit them?

The clergyman of the neighbourhood has been enabled to take two small houses, and to furnish them very neatly. He has placed in them some of the more aged people of the parish. There are four rooms in a house: in each room there is a married couple or two widows. The charge made for each room is only one shilling per week. This payment is important as a financial item; it is quite enough for these poor creatures to pay; and while it serves to keep up a spirit of independence, there is enough of charity in it to enable the clergyman to retain every desirable influence over the inmates, both as regards the keeping the place in order, and in any other suitable direction. With this sum the people are ready, come what will, and all conflicts with the tenants are thoroughly obviated. That the aged poor should be selected as inmates for these refuges seems natural. For these poor creatures to be driven a day before it is absolutely necessary into the workhouse would be a crying sin; where the married are separated, and where in their separation they must herd with some of the most degraded wretches that the lowest classes have produced: and many are the aged (principally the more respectable) poor, whom no misery will drive there. To place some of the more aged, respectable poor in such an asylum, under circumstances in which they may hope comfortably to live on for some little time to come; an asylum, in which they will have the quietness of a congenial family; but still, be i remembered, in which they will be able to look out upon, and to live in those scenes in which many of their days have been passed; and continue to possess, it may be, some of that wide and healthy influence which respected age is found capable of exercising over a rough but feeling population. Such a scheme seems kind and useful. You cannot administer to all the wants of every one in an enormous poor population; but this is as a flag ever floating over the masses of the people, telling to all of sympathy for the wretched, in colours clearly seen, well understood, and thoroughly appreciated. How difficult it is to help the poor—to help the right persons, and in a way not wrong! There is little deceit about the age and failing strength of old people; and you cannot go far wrong in withdrawing them from the stormy scenes of life in a rough neighbourhood, and planting them with well-disposed persons who are at the same time of life, and where they are constantly reminded that the one object of this refuge is that they may the more seriously think of those "things that belong unto their peace; and by blamelessness of life, concord with each other, and suitable intercourse with neigh-

bours, may give some impulse to the cause of religion amongst those about them.

We are told, and told with some reason, that the wretched condition of the homes of the people is at the root of some of the greatest evils existing amongst them: that even the small rooms that the people have are so much wanting in repair, so disordered in their arrangement, and so filthy throughout; degrading to the people, and fostering disease. It will be a good design to build superior houses; but as these will take a long time in doing, it will, perhaps, not be thought amiss that we are taking up here and there some of the actual homes and rooms which the main population will have to put up with for years to come, and that we are showing, by cleanliness and management, what improvements can really be made with the elements that are at hand.

It will be seen that in a single year two small houses have been taken and furnished. It is hoped that sufficient interest may be excited, so that at least another house may be opened. The furnishing for such a house costs eighteen pounds. The current annual expense of each house will be from twelve to fourteen pounds a year. I am sanguine enough to hope that a plan which seems to have so many features of interest about it, may find some supporters, who by their ready and generous assistance may place it, and maintain it, in a satisfactory position as regards funds. I think a very good account could be given of any moneys which should be entrusted to us. Small donations would be most thankfully received; but perhaps some person here and there might like to charge themselves with even the total annual maintenance of one house. At the first suggestion of these houses, one gentleman very kindly promised to be responsible for the current expenses of one house for the first year.

St. Stephen's, Kent Street.

OUR CROSSING-SWEEPERS.

THE following description of crossing-sweepers is abridged from the *St. James's Magazine*:—

The fraternity of crossing-sweepers may be divided into two classes, the regular and the casual.

The former division comprises such as have taken up a position at the corner of a street or a square. Some of these men have held to the same spot for years together. The sweepers in the squares are the aristocracy of the profession. With them a crossing is a convenient *locus standi*, where they may always be found when wanted. They are often employed by butlers and servants to run errands, post letters, and help in the packing up or removal of furniture when the family is going out of town. Others are engaged to clean boots, knives, windows, &c. Frequently, too, the crossing-sweeper is in receipt of some small sum from one of the inhabitants of the district. The crossing by itself would be of little value but for these regular donations. A crossing-sweeper also receives broken victuals and clothes, which are not

invariably old, for some lucky individuals have always a new suit presented to them at Christmas.

The casual sweepers are those who act only on certain days of the week, as on Sunday; as well as boys who move about the streets broom in hand, sweeping before passengers, and who if not fortunate in one place move on to another. Boys and girls form themselves into companies, and agree to work on certain crossings. Trafalgar Square was always a favourite resort of these creatures, who seized upon three or four crossings, which they visited once or twice in the course of the day. Some of the girls mix up ballad-singing and lace-selling with their business, only going to the crossings when the streets are dirty. These children are usually sent out by their parents, but a few are orphans who live in lodging-houses. One of the above-named gangs, which was rather famous in its day, used to be commanded by a so-called king and captain. The titles were purely honorary, though the individuals thus distinguished assisted their fellows in the formation of laws having for their prime object the satisfactory regulation of money matters. Obedience to the said laws, it may be added, was enforced by the combined fists of the entire fraternity.

A juvenile crossing-sweeper, as most of our readers must know by experience, is usually a woeful combination of dirt, rags, and disease. He is scrofulous, or ophthalmic, or both. His eyes have a red, raw appearance, and cicatrices mark the position of the glands in his neck. The careless, well-fed, joyous, and attractive though somewhat tangled urchin, familiar in the designs of certain sentimental artists, is such a rare exception to the general rule, as to allow of being ignored altogether. Repulsive in an eminent degree is the youthful mendicant of every-day life, and his career—past, present, and future—is not usually of a kind to fill his heart with mirth, or to conduce to sleekness of person. Many a boy or girl is driven from home that has none of the attributes of a home, by sheer systematic ill-usage. It is then that he puzzles his brain how to keep body and soul together, and consulting his "mates," or youthful associates, he is perhaps tempted, at least for the time being, to try his luck as a crossing-sweeper.

There are other parents, unhappily, who regard their children as mere slaves to their own selfishness and caprice, who drive them out to work, not caring what hardships or dangers they may have to endure, or who, worse still, resolve in cold blood to turn them adrift altogether upon some shallow pretext. After being starved and flogged without mercy, a child finds even the dry arch and the padding-ken a change for the better.

Some attempts have been made to organise a Crossing Sweepers' Brigade, on the same plan as our worthy shoeblacks. One attempt was made by the vestry of St. Saviour's, Southwark. The boys, who were selected from Ragged Schools, were clothed in a uniform, and were duly visited by volunteers; but the earnings were so precarious, and in most cases—save that of aged men—so small, that the plan soon failed. An attempt of a similar character is now being made by some friends at Islington, with greater prospects of success.

The calling, however disagreeable, is a useful one; it might, we think, be placed on a more satisfactory footing. By this means, crippled boys, unfit for more regular work, might be enabled to earn a living. Many such lads

are already thus employed; and they earn a fair living by their useful volunteer labour. But if placed under some control they would be preserved from many of the evils incident to street-life; and the very fact of their being thus organised would make them as respectable and as respected as are our shoeblacks.

CAIRO RAGGED SCHOOL.

BY MISS WHATELY.

It was with a curious mixture of strangeness and familiarity that I walked for the first time up the narrow street to the pretty arabesque-carved archway over which the name of "English Mission School" is inscribed in English and Arabic. Passing up the narrow court which forms the boys' play-ground, ornamented by a single *nebbuk* or jujube tree, whose small, dark, glossy leaves form a pleasing shade, I entered the large *feggah*, or antehall, which serves as a schoolroom for the hundred and seventy boys who daily assemble under the superintendence of the Messrs. Shakoor.

It is with the girls, however, that our friends have mainly to do, and I must not therefore detain them by more than a glance at the circle of young faces in the red fez caps, with complexions of every hue, from the ebony negro and copper-coloured Nubian to the fair-haired Syrian from Aleppo. I must lead the way up the narrow dusty stairs; yes, I must confess, they are, in spite of every effort, often so; and could your readers see the clouds of dust which seem to accumulate daily in every corner, as if by magic, they would hardly wonder, especially where such inefficient war is waged upon it by the grimy-looking blue-mantled female, who rejoices in the inappropriate name of "Zarifa," or "Pretty," and comes from time to time to squat on the stone floor and dabble feebly with the masses of dirt which seem to grow as fast as they are displaced.

But we have stayed too long on the stairs, we have another large *feggah* to enter, with three rooms opening into it, these being appropriated respectively to the three classes. Sufficiently bare, though tidy and orderly, are these rooms. No apparatus but benches, a desk for books, copies, &c., and a few maps on the wall; but no deficiency of life or animation in the bright circle of little faces who peep forth under their variously coloured veils, and many of them start up to salute the stranger. This, the first and most advanced class, is managed by a Coptic teacher, Noor, a steady young person, with true Egyptian physiognomy, and grave, quiet, but placid mien. Her pupils are of all nationalities, Moslem, Copt, Greek, Syrian.

The girls of the next class, the least advanced, are chiefly Moslems, and for the most part very poor. No expensive ornaments to be seen here, and very many ragged veils and scanty dresses; but quite as intelligent faces and bright eyes, and quite as ready answering, when the slender, pale little pupil-teacher, Fatmeh, herself a Moslem, puts them through the questions in their simple catechism: they will answer questions as to the leading facts in the Old and New Testament with any set of school children in England, and no little one but can answer "Seidna Issa," our Lord Jesus, when asked, Who is it saves us from our sins?

The third, and smallest class, has also a Coptic teacher. All answer readily, and enter heartily into my sister's teaching when she has leisure to give them a lesson in geography, objects, &c. Their teaching cannot be carried on so far as that of the boys, by reason of the early marriages taking them so soon away; but all they learn they know thoroughly. The afternoon is devoted to needlework; plain sewing is carefully taught, as the first and most important; but embroidery, as offering a means of earning their bread in future, and also as the chief inducement for them to come, is a very needful adjunct. It is presided over by a gentle, sad-looking woman, in a black veil, with a sickly-looking infant in her arms. This is Wardeh, or Rose, the widow of a young Copt. She is sister to one of the teachers, and stays all day to help keep order. The want of a really efficient teacher for the girls' school (for the present ones are little more than children in age) is a great burden on my sister, and obliges her to give more time to actual teaching than she can well spare from other avocations connected with the work. Still, it is impossible to look on those seventy or eighty well-ordered and well-taught little ones, and see the kind of life from which they were brought, without feeling that great things have been done.

And now, perhaps, your readers will be already wearied, and I will only conclude by asking their continued prayers and sympathy in my sister's work. I have shown them a picture of the bright side; the difficulties and trials from various sources are hard to conceive adequately at a distance, and few, perhaps, would hold out under them with such unshaken courage. But the faithful teacher's eye needs to be on God alone; and he who said to the trembling Gideon when he complained of his weakness, "Go in this thy might," will assuredly be with his much-tried servants in this anxious and important post of labour.

A DEN IN GRAY'S INN LANE.

We are deeply indebted, says the *Daily Telegraph*, to Dr. Stallard for directing public attention to one of the many plague-spots of our metropolis, which are carefully kept up by vested interests and permissive legislation.

In Gray's Inn Lane, a busy thoroughfare with which most Londoners are familiar, there stands a house whose "walls are rotten, the window-sashes beyond repair, and the roof nowhere weather-tight." It contains twelve rooms, each of which accommodates a miserable family, and here is a sample of the contents of one of these human hutches:—"In a back room there is a man, his wife, and five children; there is a handsome girl of fifteen years, and a boy of fourteen. They have but one bed between them all. None of them have underclothes or shoes; none have been to school, and none have learned to work." Shoes and underclothing are objects of luxury: Irishmen and monks, Hindoos and negroes, contrive to do without them, and thrive despite their absence. But the herding together of seven persons in one rickety, rotten room, is a matter that concerns their neighbours quite as much as it does themselves.

That Gray's Inn Lane room (and there are hundreds like it in London) is a forcing-bed of vice and corruption, that will soon spread its contagion far and wide, adding to our poor-rates, filling our prisons, and raising a brood whose only object in life is to prey upon society. For their schooling we may provide by Mr. Forster's Bill, when it is mended; but how shall we teach them to work? They do not want to work. Young and old prefer to prowl about the streets, and live (as a city missionary said) upon beer and soup-tickets.

The cellar of the house described by Dr. Stallard is on a par with the rest. The ashes and refuse of twelve families are gathered there, and have not been removed for a month, and the total water-supply is to be found in "two open tubs in one corner of this filthy hole." Now, if this house was occupied by pigs or cattle, and not by human beings, it would soon have been cleared out by the Inspector of Nuisances. When the Cattle Plague came among us, it was met by the most stringent measures, and was effectually "stamped out." Had Dean Swift been alive, that grim humourist would have suggested the application of this stamping-out process to that human rot of which the house in Gray's Inn Lane contains such a prime sample. There would, naturally, be a great outcry at first; but surely our lives are as precious to us as his "beasts" are to Farmer Jones. The fact is, that everything is devised among us to protect property, but very little to protect human life. All sorts of sanitary regulations have been drawn up to check disease among quadrupeds, but we leave the bipeds (who are just as helpless) to breed vice and disease without restraint. Some day, out of these foul dens a pestilence will come more destructive than plague or cholera: the wild beast will know his strength, and make a brute's use of it. Meanwhile, respectability looks complacently on, rubbing its hands, and asking, "Am I my brother's keeper?"

Poet's Corner.

"PRAY YE THE LORD OF THE HARVEST TO SEND LABOURERS."

YES, pray! for the fields are white,
The sunlight dies in the west;
Shadows are falling long and low,
And, one by one, the reapers go
Home, home to rest.

Nobly they toiled—and well!
Bearing the burden and heat;
Joy for the sheaves they gathered in,
And joy for the burst of their harvest-hymn
All glad and sweet!

Yet, pray; for a yearning cry
  Comes up from them that stay;
Help, for the work they left undone;
Help, for the work not yet begun—
  Pray for us, pray!

We envy not the sleep
  God giveth to his own:
Better toil on with tired feet,
Than dream of rest, altho' 'tis sweet,
  Till He calls Home.

But pray that the Master's eye
  May fall on the empty place;
May look on the sickle that lieth still,
And give it to one who loves His will,
  Called by His grace.

The labourers He will send,
  Oh, He knoweth where to seek;
He chooseth well—our eyes are dim;
He chooseth workers meet for Him—
  Brave, loyal, meek.

Then pray ye the Master, pray!
  Ye whom He biddeth be still;
Watching the reapers thro' your tears—
Tears for the gleaning of bygone years—
  Bearing His will!

Oh, pray!—'tis the Master's word!
  Grieve not that the reapers fall;
But rather yield ye Him "hearty thanks,"
Who liveth ever to fill the ranks,
  The Lord of all!

H. B.

Teachers' Column.

HOW TO GAIN ATTENTION.

The teacher who fails to get the attention of his scholars, fails wholly. There is, and there can be, no teaching where this is not secured. Gaining the attention, however, is not the only indispensable condition. We have seen a class wrought to the highest pitch of aroused mental activity, fairly panting with eagerness, yet learning nothing. The teacher had the knack of stirring them up, and lashing them into a half-frenzy of expectation, without having any substantial knowledge wherewith to reward their eagerness.

For really successful teaching there must be two things: the ability to hold the minds of the children, and the ability to give them sound and seasonable instruction. Lacking the latter ability, the scholar goes away with his vessel un-

filled: lacking the former, the teacher only pours water on the ground.

But *how* shall the teacher secure attention?

Make up your mind that you will have it. This is half the battle. Let him settle it with himself that, until he does this, he is doing nothing; that without the attention of his scholars he is no more a teacher than the chair which he occupies. With this truth fully realised he will come before his class resolved to have a hearing, and this very resolution will have its effect upon the scholars. Children are apt to discern the mental attitude of a teacher. They know, as by instinct, whether he is in earnest or not, and in all ordinary cases they yield, without dispute, to a claim resolutely put. He must then go to his class with the resolute determination to make every scholar continually feel his presence. The moment a scholar shows that the consciousness of his teacher's presence is not on his mind, as a restraining or attracting power, something is wrong. The first step towards producing that consciousness as an abiding influence, is a distinct determination on the part of the teacher to bring it about. Without being arrogant, without being dictatorial, without being or doing anything that is disagreeable or unbecoming, he must put forth a distinct power of self-assertion. He must determine to make each feel that he is there all the time of the school-duty,—that he is there to every scholar.

Do not disappoint the attention thus challenged. He must have something of value to communicate. His lips must keep knowledge. He must be thoroughly prepared in the lesson, so that the scholars shall feel that they are learning from him. This is one of their natural instincts; and nothing is more common than to see children hanging with fondness around one who has something to tell them. Let the teacher, then, be sure to have something to say, as well as be determined to say something.

Have your knowledge perfectly at command. It must be on the tip of his tongue. If he hesitates, and stops to think, or to look in his book for the purpose of hunting up what he has to say, he will be very apt to lose his chance. Teaching children, particularly young children, is like shooting birds on the wing. The moment you have the child's eye, be ready to speak. This readiness of utterance is a facility to be cultivated. A teacher who is conscious of this defect must resolutely set himself to resist it and overcome it. He can do so if he will; but it requires resolution and effort.

Let every scholar in the class be in sight. It is not uncommon to see a teacher pressing close up to the centre of the class; so that, if he turns his face to those on one side, he must at the same time turn his back to those on the other. Always sit where you can see the face of every scholar. I have seen the whole character of the instruction and discipline of a class changed by the observance of this rule.

Use your eyes quite as much as your tongue. If you want your class to look at you, you must look at them. The eye has a magic power. It wins, it guides, it rewards, it punishes, it controls. You must learn to see every child all the time. Some teachers seem able to see only one scholar at once. This will never do. While you are giving this absorbed attention to one, all the rest are running wild. Neither will it do for the teacher to be looking about much, to see what is going on among the other classes in the room. Your scholars' eyes will be very apt to follow yours. You are the engine-driver, they are the passengers. If you run off the track, they will do likewise. Nor must your eye be occupied with the book, hunting up question and answer, nor dropped to the floor in excessive modesty. All the power of seeing that you have is needed for looking earnestly, lovingly, without interruption, into the faces and eyes of your scholars.

Learn to teach without a book. Perhaps you cannot do this absolutely; but

the nearer you can approach to it the better. Thorough preparation, of course, is the secret of this power. Some teachers think they have prepared a lesson when they have gone over it once, and studied out all the answers. There could not be a greater mistake: this is only the first step in the preparation. You are prepared to teach a lesson when you have all that is in it at your tongue's end. Any preparation short of this will not do. Once prepare a lesson in this way, and it will give you such freedom in the art of teaching, and you will experience such a pleasure in it, that you will never want to relapse into the old indolent habit.

GUIDE US: A VOICE OF CHILDHOOD.

NOT only love us, and bear with us, and teach us, but guide us. You may tell the toddling infant to walk, but it wants your fingers to guide it from chair to chair.

Oh, guide these little ones! The path of life is often rough and rugged, guide them lest they dash their foot against a stone. Temptations will come, evils will lie in wait, the great enemy of souls is ever on the watch—oh, guide these little ones into the "green pastures," and beside the "still waters." Be yourself what you wish them to be. Guide them to the fountains of knowledge, and the fresh, living springs of truth.

Never cramp their juvenile thoughts, or fetter the outflowings of their generous sympathies. Answer their childish questions, evolve their difficulties; lessen their troubles—guide them. Let them lay their heads upon your bosom, and feel that it is the softest pillow in all the world. Guide them to their "Creator in the days of their youth."

Speak of the "better country" and of Him who, when father and mother forsake, will take up. Oh, yes, if all else be forgotten, guide them to Him who, eighteen hundred years ago, was subject to earthly parents—who on Calvary remembered his mother, and gave her to the beloved disciple, and who once spoke those tender, gracious, kingly words, "Suffer little children to come unto me, and forbid them not."

Children's Gallery.

STRETCH IT A LITTLE.

A LITTLE girl and her brother were on their way to the Ragged School one cold winter morning. The roofs of the houses, and the grass on the common, were white with frost, and the wind was very sharp. They were both poorly dressed, but the little girl had a sort of coat over her, which she seemed to have outgrown.

As they walked briskly along, she drew her little companion up to her, saying,—

"Come under my coat, Johnny."

"It isn't big enough for both," he replied.

"Oh, but I can stretch it a little," she said; and they were soon as close together and as warm as two birds in the same nest.

How many shivering bodies and heavy hearts and weeping eyes there are in the world, just because people do not stretch their comforts a little beyond themselves. —*Children's Paper.*

LITTLE TOM'S PRAYER.

A MISSIONARY in India, passing one day through the schoolroom, observed a little boy engaged in prayer. He listened and heard the little negro say, "Oh, Lord Jesus, I thank thee for sending big ship into my country, and wicked men to steal me, and bring me here that I might hear

about thee, and love thee; and now, Lord Jesus, I have one great favour to ask thee: please to send another big ship and bring my father and mother to this country, that they may hear the missionaries preach, and love thee."

The missionary, in a few days afterwards, saw him standing on the seashore, looking very intently as the ships came in. "What are you looking at, Tom?"

"I am looking to see if Jesus Christ answers prayer."

For two years he was to be seen, day after day, watching the arrival of every ship. One day, as the missionary was viewing him, he observed him capering about, and exhibiting the liveliest joy. "Well, Tom, what occasions so much joy?"

"Oh, Jesus Christ, answer prayer—father and mother come in that ship." This was actually the case. God had heard the prayer of faith.

BOY WITH THE STRAW HAT!

If we drop a pebble into a pond, it sinks to the bottom. Do you think that this is all that can be said about it? If you do, you are greatly mistaken. No. We first see a splash, then a circling wave, then a wider circle, then another, and another, until the last and widest one ripples on the shore, and every part of the water has been moved by the plunge of a little pebble, tossed by an infant's hand. Here is a little history which will illustrate this.

A crippled beggar was striving to pick up some old clothes, when a crowd of rude boys gathered about him, mimicking his awkward movements, and ridiculing his helplessness and rags. Presently a noble little fellow came up, and, pushing his way through the crowd, he helped the lame man to pick up the clothes, and placed them in a bundle. Then, slipping a piece of money in his hand, he was running away, when a voice above him said, "Little boy with a straw hat, look up!"

A lady, leaning from an upper window, then said, earnestly, "God bless you, my little fellow: God bless you for that!"

As he walked along, he felt he had made his own heart glad by doing good. He thought of the beggar's look; of the lady's smile and approval; and last, and better than all, he remembered the words of Jesus, "Blessed are the merciful, for they shall obtain mercy."

Now, this was a very simple act, but the boy only did a right thing in helping the poor beggar; and he very likely thought no more about it. But then the lady had had her part to do—in asking the "little boy with a straw hat" to "look up," and in blessing him in the name of the Lord. She, too, perhaps, thought no more of it. But some one saw it, or heard of it, and wrote it; and another printed it. This little story has been copied from paper to paper, and reprinted again and again; until, perhaps, hundreds and thousands of old and young have read it. And now we spread it before ten thousand readers, sure that it will do good to you all.

Our Library Table.

Stern Witnesses. By Burnett Tabrum. London: Morgan and Chase.

This is an age when neology is doing its utmost to furbish up the spent arrows of Toland and Volney. But, as if to confirm the ancient promise, "No weapon formed against thee shall prosper," Rawlinson and Layard have dug out of the ruins of Nineveh and other Bible lands

most striking proofs that the Holy narrative is true even in the minutest points. They have thus shed a light on the sacred text, the value of which cannot be exaggerated. The facts thus collected have been briefly but lucidly summarised by Mr. Tabrum. As they are well calculated to disperse the mists imported from Germany, we cordially recommend this sketch of an earnest Ragged School worker to all who are engaged in the instruction of the young.

An Invalid's Hymns for a Week. By the Author of "Midnight Songs." London: Simpkin and Marshall.

These hymns were composed in a sick room for the use of other invalids. They are not only experimental, but free from mere sentimentalism; all have the true gospel ring. Published to aid in liquidating the debt on the valuable Ragged School planted in Leicester, we think no one could spend sixpence on a more praiseworthy object.

The Christian. Part I. Morgan nd Chase.

This serial is a continuation of that well-known weekly, the *Revival.* It may be regarded as the organ of those who really yearn to win the world for Jesus; and is doing much to develop a deeper tone of piety amongst professing Christians. As in both its old and its new form this magazine has done much to aid Ragged Schools and kindred efforts on behalf of the poor, we cannot but wish it all the success it deserves.

Our Mothers. London: Hodder and Stoughton.

This work carries out the thought of Napoleon, that "what the world wants is, *Mothers.*" Evidently written by an experienced Christian mother, it contains advice which, if adopted, would change many a Christless home into a Christian household. Though written for a higher social grade than that embraced by our Mothers' Meetings, it contains many hints—clearly and tersely expressed—which will be found most serviceable in such gatherings.

Correspondence.

PENNY DINNERS.

Sir,—This is an age of wonders, but that a fair meal could be supplied for one penny, or a substantial one for twopence, never before entered the human imagination. Yet your readers can see such a sight any day, if they will visit the Australian Meat Agency in Norton Folgate from 12 till 2. Nearly 1,000 labourers dine there every day, who, were it not for this cheap repast, would be dinnerless. As it is, they enjoy their dinners, and need no sauce save that which they bring with them—hunger. When so many honest dockyard porters are out of work no boon could be so acceptable.

You will be glad to hear that this plan of penny dinners is making the progress it deserves. Thus a depôt has been opened in Pond Place, Fulham Road. A Committee is formed in St. Giles's. In St. George's-in-the-East and at Poplar, dining-rooms have lately been opened, and in Bermondsey one is to open next week, and another at Chelsea.

I am, &c.,

One who looks around him.

PUBLIC-HOUSES AND PAUPERISM.

MR. EDITOR,—The painful facts reported in your article on "Public-House Reform" (p. 49), are not only confirmed by the following inquiries, but they show that drunkenness and pauperism stand in the relation of parent and child. The Society of Arts recently undertook to learn the number of public-houses and of paupers at Brentford and Ealing, with the following results:—

At Ealing and Old Brentford, there are ninety-six licensed and unlicensed drinking-houses, and *the number is increasing*. The average is one to every 100 of the population. According to a moderate estimate, the total yearly consumption of beer and spirits is £28,800. In Ealing, £8,500 are spent on drink; that is to say, an average of 30s. a year, or about sevenpence a week, for every man, woman, and child of the population. The amount spent on education is £750, or about one-twelfth that amount. In Old Brentford, £20,220 are spent annually on drink, and only £1,000 on education, the average per head being £3 for drink, and 3s. for education. Yet such is the state of the licensing laws that these houses, which are mainly supported by working men, at the expense of their wives and families, may be increased still further.

These facts fully prove the relation which subsists between the drinking habits of the masses and pauperism, namely, as cause and effect. But, if there were any room for doubt, the close connection between drunkenness and pauperism is proved from the evidence taken before the select committee on the Scotch Poor Law last session. Some of the witnesses, says the *Pall Mall Gazette*, went so far as to assert that the drinking habits of the people were the cause of three-fourths of the pauperism in certain districts. In 1849, the convocation of the Church of England obtained returns from 478 parishes, and it was observed that the pauperism and the general morality of the people were very much in proportion to the number of public-houses. For example—in twelve parishes, having a total population of 6,913 persons, and without public-houses, there were 214 paupers, whose relief for the year cost £1,414; while in seven parishes, with nearly the same population, namely, 6,807, but provided with public-houses, the paupers were 357, or 143 more than in the first group. The relief was £2,032, or 44 per cent. higher.

These facts and figures show what moral scourges the present drinking habits of the labouring classes are. Surely, then, anything that can be done to lessen the temptations to this vice must commend itself to every Christian philanthropist.

I am glad to find that many Ragged Schools are doing their utmost to check the "drinking customs" of the poorer classes. Thus, thirty-one Ragged Schools conduct Bands of Hope, or juvenile temperance societies, with upwards of 3,000 members, and it would be well if every Ragged Schoo' considered its machinery incomplete without this agency. For the adage is not less true because it is old, "Prevention is better than cure."

Yours, &c.,

QUARTUS.

Facts and Scraps.

DAVIES MEWS, GROSVENOR MARKET.—For some time the committee tried the experiment of a Penny-a-week Day School; but this plan so obviously failed that it has been turned into a Free School. It appears that out of 105 scholars, they were compelled to remit the fee in 97 cases. Of the eight who paid one penny per week, it was found that only three could really afford it; and these have been properly transferred to pay schools.

FIELD LANE.—A conference of the workers of this Ragged School was held on April 6th. Mr. George Moore presided. Captain Harrison, and Messrs. Brooker, Griffith, Tawell, Hytche, &c., took part in the proceedings. Many interesting facts connected with the working of this School during the past quarter were presented by the heads of various departments. Mr. Hytche stated that the Ragged Church, for the past three months, had an average attendance of 772. He also stated that, as the result of a visit of its managers, King Edward Street Ragged Church had been reorganised on the same plan, namely, giving a piece of bread to the attendants at the close of the service.

GIFFIN STREET, DEPTFORD.—A social meeting of the committee and friends of this School was held on Friday, 11th ult., for the purpose of presenting a testimonial to Mrs. Crocker, who for twenty-one years had been the mistress of the Day School. A. G. Kennedy, Esq., the treasurer, presided, and was supported by Revs. J. Sulling, J. Poulton, J. W. Ellis, J. L. Pulling, LL.D., &c. The testimonial consisted of a purse of £21, and an illuminated address, neatly mounted, expressing the high esteem in which she was held, and attributing the success of the School, in a large degree, to her able management.

HOG LANE, GREENWICH.—This School has been pulled down, and a new one is about to be built on the old site. In the meantime, the Lords of the Admiralty have kindly granted the use of the West Dining Hall of Greenwich Hospital to this School until the new School is ready. It is spacious, well lighted, and ventilated.

LINTON PLACE, EDGWARE ROAD.—The Working Men's Provident Club attached to this Ragged School enrolled last year 170 members. They paid during that time, for sickness, deaths, and other necessary expenses, £68 8s. 5d., leaving a balance which, with interest added, amounted to £206 6s. 7d. This was divided amongst them at Christmas, giving £1 4s. 3d. to each man. All these Clubs have proved of real service to the poor, not only by inducing provident habits, but by lessening distress and misery in times of sickness and bereavement. The same experiment is tried in Church Place School, Paddington Green, with great success. Is not this plan worthy of adoption by our larger Ragged Schools?

WINDSOR.—We have to record the sudden death of Mr. Robert Scott Thompson, who for upwards of twenty-five years was connected with the Windsor Ragged School. He was one of the first who took an interest in, and very much assisted, Mr. Dean, the chimney-sweep, in starting the School, and was its superintendent for many years. After an interval, he was invited by the committee to resume the superintendence, which he did to the day of his death. While he occupied this, he was beloved both by the scholars and teachers, and always had a cheerful and happy look and word for every one.

CENTRAL SHOEBLACKS.—With sincere regret we have to report the death of Mr. William Howard, the Superintendent of the Central Shoeblack Society. Mr. Howard's connection with the Society dates from its very commence-

ment, in the spring of 1851; and during that long period he enjoyed the confidence, not only of his own committee, but of the large circle of Ragged School workers with whom his office brought him into contact. The success of the Shoeblack Societies is due, in no slight degree, to the strict integrity and firm though kind management of Mr. Howard during the early years of the original Society. Although his declining strength rendered it necessary for him, during the past year, to have the assistance of a colleague, yet he continued to attend to the duties of his office till within a few weeks of his death, which took place on the 11th March, at the age of seventy-three.

FRIENDLY SOCIETIES.—At the conference at the Working Men's Club Union, respecting State interference with friendly societies, Lord Lichfield, who presided, said that Mr. Lowe proposed to abolish the registration of societies, but it would be impossible to abolish the registrar's certificate without providing in its place some means of securing full compliance with the requirements of the Act of Parliament. Mr. Adler, an actuary, said the total funds of 27,000 societies now existing could not be less than £15,000,000. As the members of these societies numbered between 3,000,000, and 4,000,000 it was clear that, as the majority of members were married, the legislation on the societies influence no small portion of the population. There had been twenty-six Acts of Parliament with regard to the societies, but these had rather crippled than aided the organisation.

INFANT EMIGRANTS.—It is stated in the Canadian papers that more than one-half of the orphans taken out to Canada by Miss Rye have already been provided for. There were seventy-three in all. Only thirty-two are now left at the Home, and of these eighteen have been applied for.

SANITARY ACT.—Dr. Whitmore, according to the *Medical Times and Gazette*, in his report for January, says in respect to York Court:—"The interval of time (three months) which, by the Act of Parliament, must elapse before houses that have been declared unfit for habitation and incapable of structural repair can be demolished, having, in respect of the houses in York Court, expired, we may hope in a short time to see these wretched dens of misery and filth entirely swept away. Nothing more deplorable or sickening than their present condition can be imagined. For some weeks past the destitute occupants of them have been engaged in their destruction, by ripping up the flooring, tearing down the shutters and window-sashes, removing doors, and even the laths from the walls and ceilings, for the purpose of providing themselves with fuel during the late inclement weather. Three of the houses are now entirely gutted, and are no longer inhabited, whilst the remainder of them, although still tenanted, are in the utmost state of dilapidation. It will constitute a most important step in sanitary progress if the Act in regard to these houses can be successfully carried out, inasmuch as it will establish the right and power of vestries and local boards to deal with a class of tenements that have too long been a disgrace to this great metropolis."

WIMBLEDON COMMON.—We are glad to find that the residents at Wimbledon are taking steps to prevent the enclosure of this common, one of the most beautiful in the environs of London. Thus recently, in Vice-Chancellor James's Court, Sir R. Palmer moved for an injunction to restrain the Local Board from enclosing Wimbledon Common, or interfering in any manner with the peaceable enjoyment of the rights of the inhabitants over it. Mr. Charles Hall, counsel for the Local Board, said he was taken by surprise, and was not then prepared to argue the case. Sir R. Palmer, on the Local Board undertaking not to take any steps in the meantime to enclose the common, consented to the adjournment of the motion.

Notices of Meetings.

JOHN'S PLACE.

The annual meeting was held on March 24, when Mr. Baron Pigott presided. By the report it appeared that this institution combines a Ragged School, Shoeblack Society, and a Home.

A Night School is held for boys on Tuesday and Wednesday, and a free Sunday School conducted both morning and evening, and it is with true thankfulness to God that the committee feel this work to be most successful. The general attendance is about 110, and all conduct themselves extremely well. The time is occupied as is usual in all Ragged Schools, a short address being given afterwards by one of the teachers.

This Brigade has been established thirteen years, and it is with feelings of great thankfulness to God, and satisfaction, that the committee are enabled for the first time to present a balance sheet proving the society is entirely self-supporting; and they feel that this result has been attained by the zeal and watchfulness of the master, Mr. Samuel Skelton, who always shows the deepest sympathy with the boys, both as regards their spiritual and temporal wants. The earnings of the boys have this year amounted to £1,333 16s. 1d. The committee have great pleasure in reporting that the conduct of all the boys has, on the whole, been satisfactory, and the statistics show that only a few have been dismissed for bad conduct. Every year proves by experience the blessings of the Home for those whose circumstances prevent their being with their parents. They appear to value the privilege of living in the Home greatly, and their earnings are generally higher than the others.

The meeting was addressed by Rev. W. H. Fremantle and Messrs. C. Birch, G. Hanbury, and E. J. Hytche.

IPSWICH.

The annual meeting of the friends and supporters of these Schools was held in the Mayor's Parlour, his worship (Mr. J. Hubback) in the chair.

The committee in their report congratulated the subscribers and the public on the satisfactory financial position of the institution. Last year, the treasurer's statement showed a balance in hand of £164 7s. 3½d. This year, after the payment of all outstanding accounts, there is a balance of £1,643 12s. 4½d. This large balance arises chiefly from handsome donations and legacies which have been received during the last twelve months. Several essential additions and alterations to the School buildings are now under consideration, and, therefore, a large proportion of the amount in hand will, in all probability, be expended during the ensuing year.

The number on the books 31st December, 1869, was 290. During the past year the net earnings of the boys, received in cash, amounted to £100 6s. 2d. Independently of that substantial result of labour, a large quantity of needlework had been done by the girls. The boys also had made and mended a large portion of their shoes and clothing. The exact money value of such work was difficult to ascertain; the amount, however, might be estimated at about £100. The total expenditure for the year amounted to £2,900 6s. The average daily attendance of children being 300, the cost per annum for each child, certified and day together, was therefore a little under £10 per head. The committee reported that Mr. and Mrs. Orris had resigned their positions of superintendent and matron of the Schools. On the 31st March inst. they will leave their present sphere of labour, which for twenty-one years they have filled with so much credit to themselves, being the medium of bestowing manifold blessings to hundreds of poor children who have been under their care.

Papers, Original and Selected.

SOCIAL AND MISSION WORK IN RAGGED SCHOOLS.

To those who have watched Ragged Schools from their origin, it is scarcely needful to indicate that their primary object was evangelistic. The pioneers found in the byways of London and other great cities, masses of men, women, and children, not only sunk in poverty and woe, but steeped to the lips in sin. The name of "God" was only used to make bad words more emphatic; and they knew as little of Christ and his mission as the islanders of Fiji. It was, then, to tell that best of news, the gospel of Christ, to our home heathen, that those earnest men and women stormed alley and hovel; and happily, the zeal which first excited to such devoted labour is as powerful now as it was twenty-eight years ago.

Those teachers, however, quickly found that religious reclamation, if not the parent of it, always went hand in hand with social reform. For few were found "sitting at the feet of Jesus," who were not also "clothed, and in their right mind." Thus out of the greater grew the lesser; and scholars, old and young, learnt that, besides duties to God, they had duties to their families and to society at large.

From these facts it will be seen that though the "three R's"—reading, 'riting, and 'rithmetic—form a prominent feature in week-day Schools, Ragged Schools would have still an important work to perform, even were the State entirely to relieve the managers of the task of elementary instruction. Nay, we think that with the general advance of education, they will have a work to perform which mere secular education can never achieve—namely, so to train the children of the poor in this world that they shall not fail of securing the next. For, as disciples of Christ, we must conclude that, however successful in this world, his life must be regarded as an utter failure who does not hear God's "well done" at its close.

Never, we are grateful to record, were the social and missionary aspects of Ragged Schools more apparent than in the statistics

presented at our last annual meeting. Thus the words of the original constitution of the Central Society are still fully carried out—namely, to "assist the old as well as the young in the study of the Word of God."

If we take first the SOCIAL aspects of our movement, we find that last year the affiliated Schools conducted 112 Penny Banks. In these Banks there were 32,788 depositors, of whom about 12,000 were adults. Now those who know how the poor waste their small funds—how, to use their own phrase, "money burns a hole in the pocket"—will at once see what an engine of good is the Penny Bank. It, in fact, teaches the poor not to spend to-day what they can do without till next week.

Again, much of the poverty of our poorer brethren is caused by their "drinking customs." Now, on the principle that "prevention is better than cure," fifty-two Schools have started Bands of Hope, which have 3,568 pledged juvenile teetotallers. Many parents attend their meetings, and thus many drunken parents are reached through the children.

Nor can we omit the fact how habits of industry are taught to the girls by our Needlework Classes, and how self-help is brought home to our boys by the Shoeblack Brigades. When it is indicated that no less than £89,880 were dug out of the London mud by these industrious lads during the past nineteen years, we see how this fact almost justifies the myth of our country cousins before the age of railways, that London streets are paved with gold.

But let us turn to the RELIGIOUS aspect of Ragged Schools. First and foremost are our 247 Sunday Schools. In these are congregated nearly 30,000 scholars, of whom above 16,000 attend on Lord's Day evening. The fact that 223 teachers were once scholars, shows how reproductive this work has been. Engaged in inviting youth to Christ, the teachers forget all their social or sectarian distinctions, finding as they do in the person of Jesus the true centre of unity. Not using any catechism, they keep close to the Bible, and thus escape that "religious difficulty" which seems to be such a bugbear in some quarters. For a catechism, however excellent, is, after all, but a compilation of fallible men, whilst the Bible is the word of the Spirit from first to last.

Again, we cannot omit a reference to our Parents' Meetings, including as they do nearly 4,000 members. It is true that a

part of the time at the week-day gatherings is devoted to secular objects; yet by the gospel hymn and the gospel address, these meetings are real "preaching stations," though without the name. Many of the members are now as God's lights in the alleys where they live, through what they learnt at these humble meetings.

Nor must we leave out our eighty-eight "Ragged Churches," with their 6,544 worshippers. One of these has been so much blessed by the Holy Spirit, that we have seen a list of fifty-one persons, all of them communicants, who professed to have found peace thereat, "through the blood of the cross." And this we regard but as the wave-sheaf which prophecies of a rich harvest yet to be garnered.

All these facts amply show that Ragged Schools are still as much home missions as at the outset. It is with this object ever in the forefront that we desire to continue our labours. For, even if elementary education should be brought home to every poor man's door, the need to teach the lapsed classes *how* to live for God and for man will be as great as ever. But in so doing we shall, after all, but faintly copy the pattern set us by our Redeemer, who, as the very crown of his earthly mission, said that "the *poor* have the gospel preached to them!"

OUTLINE OF THE TWENTY-SIXTH ANNUAL REPORT OF THE RAGGED SCHOOL UNION.

In presenting the Twenty-sixth Annual Report of the Ragged School Union, the Committee desire to acknowledge with deep gratitude the kind beneficence of the supporters of the Society, the painstaking labours of co-workers in the Schools, and the mercy and the love of a gracious God in directing and sustaining the Society's efforts for more than a quarter of a century.

At the last annual meeting there were many friends and active workers of the Society present in usual health, and apparently with a prospect of serving the cause they loved for many years to come; but no sooner had that meeting passed than death began to make ravages in the families of the officers, members of the Committee, and teachers. That thinning of the ranks went on through the year to its close, when some of the veteran leaders also fell, especially three whose labours in connection with this Society had been long continued. The first was Mr. Watts, who for seventeen years had most usefully and faithfully served on the Committee as one of its members.

Another veteran, greatly beloved, not only in London, but throughout the provinces, was suddenly removed from our midst—one who by his amiability,

as well as by his addresses and his poetic tail-pieces, was the general favourite speaker at all our meetings. At the first meeting of this Society, held June 10th, 1845, Joseph Payne, Esq., gave his maiden speech in the Ragged School cause. His attachment to the Society never flagged; and, although he had passed the allotted three score years and ten, yet his labours seemed to increase with his years, rather than diminish with increasing age. He finished his earthly career to enter upon his heavenly rest on March 29th, 1870.

At the last Committee meeting held, the painful intelligence was communicated that another esteemed and loved coadjutor had been removed from them by the death of W. J. Maxwell, Esq., who for twenty-four years had been identified with the Ragged School Union, and for a longer period had been actively engaged in promoting in various ways the welfare of kindred institutions.

The Committee have given their serious consideration to the scheme for national education as propounded by the Bill brought before Parliament by the Vice-President of the Committee of Council on Education, and the propositions made by the rival bodies for modifications of that scheme. The Committee could not but feel deeply concerned at the efforts of an influential section of society to exclude the Bible from State-supported Schools. The Committee felt that to exclude the Bible from public elementary Schools would not only, in a mere literary point of view, exclude from the Schools the best and purest literature we possess, but that exclusion would shut out the book that contained the foundation of all morality, and the charter of our principles as a Christian nation. The Committee have never experienced in the practical work of Ragged Schools what is called "the religious difficulty," and yet the teachers in the Schools have been, and still are, the members of every evangelical church in the kingdom. This has been obtained by the simple plan of excluding the catechism, religious formulary, and distinctive teaching of any particular body of Christians. By this arrangement the element of discord has been obviated, and Bible teaching, in which all are agreed, has continued the great and primary object of the Ragged School movement. This being the experience of the Committee, they gave expression to their views on this question by the following resolution, which they desire to see incorporated as part of the Bill, viz.:—

"In the case of all Schools under the management of School Boards, the Bible, subject to the action of the Conscience Clause, shall be read at known and stated times; and in these Schools, and in all Schools hereafter for the first time aided by parliamentary grants, no catechism, religious formulary, or distinctive dogmatic teaching shall be allowed."

New or additional Schools have during the year been opened in Collier's Rents, Hatcham, Kentish Town, Little Clarendon Street, Old Castle Street, Menotti Street, Homerton, Highgate, Fetter Lane, Haggerston, Windmill Street, and King Street.

The numbers of Schools and scholars upon the Society's list at the close of the year 1869 are:—196 School buildings, in which are conducted 247 Sunday Schools, with an average attendance of 29,778 scholars; also 195 Day Schools, with an average attendance of 23,052 scholars; and 217 Evening Schools, with an average attendance of 9,179 scholars.

The voluntary teachers have, the Committee are glad to report, rendered great and self-denying services in the cause of education, not only in direct teaching, but, in many instances, in the management and support of the institutions in which they are deeply interested. According to the returns lately made, there were as many as 3,201 of these volunteers belonging to the Schools. It is gratifying to find among these volnnteer Christian workers there is growing up a kind of native agency, for as many as 223 of these teachers were a few years since scholars in the Schools where they now usefully rank as instructors.

The paid teachers have been successfully engaged in the Day and Evening Schools, doing a work for which the volunteers could not command the time. Upwards of 434 masters and mistresses were employed last year. In Day Schools, 249; in Evening Schools, 156; and as industrial teachers, 29. The School agents give a large proportion of their time and attention to the Schools conducted by these teachers, to render them efficient. The examination of the scholars, to test results and to mark progress, much occupied both the agents in the past year. The results of these examinations have not only been made known to the Parent Committee, but also to the local Committees of the Schools, and are such as to lead the Committee to the conclusion that they are entitled to recognition of a more general character, and deserving a part of the public educational aid, without the teachers being required to hold a certificate.

The average number of scholars in the Day and Evening Schools was 32,231, taught by 405 teachers, which in the Evening Schools gave an average of 58 to each teacher, and in the Day Schools of upwards of 100 scholars.

With a view to help the teachers, and to economise the School funds, paid monitors have continued to be employed, who have been invariably selected from the most suitable of the elder scholars. To fit these monitors for their work, arrangements are made for the teachers to give them special lessons daily. Their number last year was 559.

Bible Classes for senior scholars happily are conducted in nearly all our Schools. It is encouraging to find the Schools recording from time to time their scholars becoming members of Christian churches, and during the past year 187 of such records have been made.

Clothing Clubs have been busy, and one result of their business has been to annihilate the raggedness of the Ragged School, in which they have succeeded to such an extent as to make visitors, strangers to the work, doubt the genuine character of the School.

There are kindred efforts of a similar character for helping the poor to help themselves, such as Coal Clubs, Bed-Clothing Clubs, Provident Clubs, Barrow Clubs, Labour Loan Societies, &c. By one of the Labour Loan Societies which has been in operation more than eight years, a total of about £1,000 in small sums has been lent to its members for trade purposes, the sum borrowed being returned by small weekly instalments, and without having to pay interest.

The Weekly Dinner has become quite an institution, and the day on which it is given is hailed by some ten thousand needy children as their gala day. The physical benefit of these dinners to the children is great, but it is not

presented at our last annual meeting. Thus the words of the original constitution of the Central Society are still fully carried out—namely, to "assist the old as well as the young in the study of the Word of God."

If we take first the SOCIAL aspects of our movement, we find that last year the affiliated Schools conducted 112 Penny Banks. In these Banks there were 32,788 depositors, of whom about 12,000 were adults. Now those who know how the poor waste their small funds—how, to use their own phrase, "money burns a hole in the pocket"—will at once see what an engine of good is the Penny Bank. It, in fact, teaches the poor not to spend to-day what they can do without till next week.

Again, much of the poverty of our poorer brethren is caused by their "drinking customs." Now, on the principle that "prevention is better than cure," fifty-two Schools have started Bands of Hope, which have 3,568 pledged juvenile teetotallers. Many parents attend their meetings, and thus many drunken parents are reached through the children.

Nor can we omit the fact how habits of industry are taught to the girls by our Needlework Classes, and how self-help is brought home to our boys by the Shoeblack Brigades. When it is indicated that no less than £89,880 were dug out of the London mud by these industrious lads during the past nineteen years, we see how this fact almost justifies the myth of our country cousins before the age of railways, that London streets are paved with gold.

But let us turn to the RELIGIOUS aspect of Ragged Schools. First and foremost are our 247 Sunday Schools. In these are congregated nearly 30,000 scholars, of whom above 16,000 attend on Lord's Day evening. The fact that 223 teachers were once scholars, shows how reproductive this work has been. Engaged in inviting youth to Christ, the teachers forget all their social or sectarian distinctions, finding as they do in the person of Jesus the true centre of unity. Not using any catechism, they keep close to the Bible, and thus escape that "religious difficulty" which seems to be such a bugbear in some quarters. For a catechism, however excellent, is, after all, but a compilation of fallible men, whilst the Bible is the word of the Spirit from first to last.

Again, we cannot omit a reference to our Parents' Meetings, including as they do nearly 4,000 members. It is true that a

part of the time at the week-day gatherings is devoted to secular objects; yet by the gospel hymn and the gospel address, these meetings are real "preaching stations," though without the name. Many of the members are now as God's lights in the alleys where they live, through what they learnt at these humble meetings.

Nor must we leave out our eighty-eight "Ragged Churches," with their 6,544 worshippers. One of these has been so much blessed by the Holy Spirit, that we have seen a list of fifty-one persons, all of them communicants, who professed to have found peace thereat, "through the blood of the cross." And this we regard but as the wave-sheaf which prophecies of a rich harvest yet to be garnered.

All these facts amply show that Ragged Schools are still as much home missions as at the outset. It is with this object ever in the forefront that we desire to continue our labours. For, even if elementary education should be brought home to every poor man's door, the need to teach the lapsed classes *how* to live for God and for man will be as great as ever. But in so doing we shall, after all, but faintly copy the pattern set us by our Redeemer, who, as the very crown of his earthly mission, said that "the *poor* have the gospel preached to them!"

OUTLINE OF THE TWENTY-SIXTH ANNUAL REPORT OF THE RAGGED SCHOOL UNION.

In presenting the Twenty-sixth Annual Report of the Ragged School Union, the Committee desire to acknowledge with deep gratitude the kind beneficence of the supporters of the Society, the painstaking labours of co-workers in the Schools, and the mercy and the love of a gracious God in directing and sustaining the Society's efforts for more than a quarter of a century.

At the last annual meeting there were many friends and active workers of the Society present in usual health, and apparently with a prospect of serving the cause they loved for many years to come; but no sooner had that meeting passed than death began to make ravages in the families of the officers, members of the Committee, and teachers. That thinning of the ranks went on through the year to its close, when some of the veteran leaders also fell, especially three whose labours in connection with this Society had been long continued. The first was Mr. Watts, who for seventeen years had most usefully and faithfully served on the Committee as one of its members.

Another veteran, greatly beloved, not only in London, but throughout the provinces, was suddenly removed from our midst—one who by his amiability,

as well as by his addresses and his poetic tail-pieces, was the general favourite speaker at all our meetings. At the first meeting of this Society, held June 10th, 1845, Joseph Payne, Esq., gave his maiden speech in the Ragged School cause. His attachment to the Society never flagged; and, although he had passed the allotted three score years and ten, yet his labours seemed to increase with his years, rather than diminish with increasing age. He finished his earthly career to enter upon his heavenly rest on March 29th, 1870.

At the last Committee meeting held, the painful intelligence was communicated that another esteemed and loved coadjutor had been removed from them by the death of W. J. Maxwell, Esq., who for twenty-four years had been identified with the Ragged School Union, and for a longer period had been actively engaged in promoting in various ways the welfare of kindred institutions.

The Committee have given their serious consideration to the scheme for national education as propounded by the Bill brought before Parliament by the Vice-President of the Committee of Council on Education, and the propositions made by the rival bodies for modifications of that scheme. The Committee could not but feel deeply concerned at the efforts of an influential section of society to exclude the Bible from State-supported Schools. The Committee felt that to exclude the Bible from public elementary Schools would not only, in a mere literary point of view, exclude from the Schools the best and purest literature we possess, but that exclusion would shut out the book that contained the foundation of all morality, and the charter of our principles as a Christian nation. The Committee have never experienced in the practical work of Ragged Schools what is called "the religious difficulty," and yet the teachers in the Schools have been, and still are, the members of every evangelical church in the kingdom. This has been obtained by the simple plan of excluding the catechism, religious formulary, and distinctive teaching of any particular body of Christians. By this arrangement the element of discord has been obviated, and Bible teaching, in which all are agreed, has continued the great and primary object of the Ragged School movement. This being the experience of the Committee, they gave expression to their views on this question by the following resolution, which they desire to see incorporated as part of the Bill, viz.:—

"In the case of all Schools under the management of School Boards, the Bible, subject to the action of the Conscience Clause, shall be read at known and stated times; and in these Schools, and in all Schools hereafter for the first time aided by parliamentary grants, no catechism, religious formulary, or distinctive dogmatic teaching shall be allowed."

New or additional Schools have during the year been opened in Collier's Rents, Hatcham, Kentish Town, Little Clarendon Street, Old Castle Street, Menotti Street, Homerton, Highgate, Fetter Lane, Haggerston, Windmill Street, and King Street.

The numbers of Schools and scholars upon the Society's list at the close of the year 1869 are:—196 School buildings, in which are conducted 247 Sunday Schools, with an average attendance of 29,778 scholars; also 195 Day Schools, with an average attendance of 23,052 scholars; and 217 Evening Schools, with an average attendance of 9,179 scholars.

The voluntary teachers have, the Committee are glad to report, rendered great and self-denying services in the cause of education, not only in direct teaching, but, in many instances, in the management and support of the institutions in which they are deeply interested. According to the returns lately made, there were as many as 3,201 of these volunteers belonging to the Schools. It is gratifying to find among these volnnteer Christian workers there is growing up a kind of native agency, for as many as 223 of these teachers were a few years since scholars in the Schools where they now usefully rank as instructors.

The paid teachers have been successfully engaged in the Day and Evening Schools, doing a work for which the volunteers could not command the time. Upwards of 434 masters and mistresses were employed last year. In Day Schools, 249; in Evening Schools, 156; and as industrial teachers, 29. The School agents' give a large proportion of their time and attention to the Schools conducted by these teachers, to render them efficient. The examination of the scholars, to test results and to mark progress, much occupied both the agents in the past year. The results of these examinations have not only been made known to the Parent Committee, but also to the local Committees of the Schools, and are such as to lead the Committee to the conclusion that they are entitled to recognition of a more general character, and deserving a part of the public educational aid, without the teachers being required to hold a certificate.

The average number of scholars in the Day and Evening Schools was 32,231, taught by 405 teachers, which in the Evening Schools gave an average of 58 to each teacher, and in the Day Schools of upwards of 100 scholars.

With a view to help the teachers, and to economise the School funds, paid monitors have continued to be employed, who have been invariably selected from the most suitable of the elder scholars. To fit these monitors for their work, arrangements are made for the teachers to give them special lessons daily. Their number last year was 559.

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the body only that is benefited, the teachers agree in their opinion that those who are thus fed become more docile and teachable. The dinner is eaten at the School, where in many cases it has been prepared by the elder scholars and cooked over the ordinary School fire. A large proportion of the funds required by the giving of these dinners has been voted by the Destitute Children's Dinner Society.

Scholars' Prizes have again been awarded. For the first fourteen years the average number of prizes yearly was 580. In the fifteenth year the number was 680. In the sixteenth year it was 720; and this year, the seventeenth, it was 841.

Old Scholars' Meetings are held by increasing numbers of Schools, and tend to keep up a prolonged connection between the teacher and the scholar. It is gratifying to see at these gatherings so many in decent attire, and with respectful manners, greeting their teachers as dearest friends, and many not failing to own that they are indebted to them for all they possess that is worth having.

Ragged Churches are conducted in 88 Schools. The total number of persons usually present at these services is 6,544. The services are conducted by volunteer Christian friends, who are listened to with attention, and great decorum prevails at all the meetings.

Mothers' Meetings have been usefully conducted in 96 Schools, and attended by 3,310 mothers and 400 fathers. A large amount of work gets done in them; good and suitable books are read while the work is going on.

Penny Banks have been conducted in 112 Schools, having 20,853 children and 11,935 adults, as depositors. Their united deposits in the year amounted to £12,098, and their withdrawals to £11,227, so that only £871 remains to their united credit.

Bands of Hope have been in active operation during the past year in 52 Schools, and the total number of members has reached 3,568, or on an average of nearly 70 to each separate company.

Lending Libraries are in use in 95 Schools, with an aggregate of 17,638 volumes. These figures show an increase of 9 Schools and 2,500 volumes. This has partly arisen from kind responses made to appeals to the Religious Tract Society, the Christian Knowledge Society, and large publishing houses for assistance, which has enabled the Committee to make a grant of a Library to 18 Schools.

Bibles for the scholars' own use at home, at school, or church, have been sold to them at a reduced price. The pearl gilt-edged Bible, in roan, costing 10d., has been sold for 6d.; and during the past year 1,440 have been supplied, increasing the total number issued on these terms to 36,200 copies of the pure Word of God.

Reference was made in the last Report to a proposition of A. L. O. E.'s, to provide a Rest for Weary Workers; and during the year the experiment was tried. An appeal to the public was sufficiently responded to to defray expenses of board and lodging at the cottage. During the summer months fifty of the teachers thus recruited their health and strength, and returned enabled to discharge their duties with increased efficiency.

Children's Country Excursions during the last summer were very generally given by the Schools, by which perhaps upwards of 20,000 children spent a

happy day in green fields, and were supplied with a plentiful meal. But, as usual, it was found towards the close of the summer that there was a residue of the Schools too poor thus to benefit their scholars, and in order that these might not be overlooked, a little appeal was written by Lord Shaftesbury to raise the fund needful to take these to Richmond Park. The appeal was kindly responded to, and the money was obtained thus to take out and entertain 1,700 scholars from 20 Schools.

The Shoeblack Brigades have for 19 years continuously pursued the even tenor of their way, and success continues to mark their progress. The average number of boys employed during the year was 368. The year's earnings have been greatly increased, and amounted to upwards of £10,000, and which increases the average earned weekly by each boy to 10s. 5d. The total earnings during the 19 years has now reached the noble sum of £89,880.

The Magazine, containing Ragged School records and literature, continues to be published, and is a useful means for making known the necessity for Schools, for planting them where needed, and for obtaining help for those requiring special aid, as well as keeping the supporters of the Society well informed of the movement at home and abroad.

The Rating of Ragged School Buildings to the relief of the poor was referred to in the last Report, when it was stated that a Bill had been brought before Parliament to exempt Ragged Schools from this impost. The Bill was in the charge of Mr. Charles Reed, in the House of Commons, and of Lord Shaftesbury in the House of Lords, whose efforts were backed by 1,420 petitions from London and the provinces, which were presented, and bearing the signatures of 171,571 persons. The Bill was somewhat altered in Committee, but the alterations were anything but improvements, and may lead to difficulties. The preamble of the Bill was, however, preserved intact, and that declares that "for many years and until lately buildings used as Sunday and Ragged Schools for gratuitous education enjoyed an exemption from poor and other rates, and it is expedient that they should be exempted from such liability." This is now the dictum of an Act of Parliament, and it is to be hoped that the Schools will now no longer be assessed; but should they be, it will be their duty to resist all such assessments.

During the year just closed the Committee of the Union received from the public for all objects, the sum of £5,566, which is £95 in excess of the preceding year. The year's payments amounted to £5,544, of which the grants, &c., voted to Schools in payment of teachers' salaries, School materials, and other necessaries, amounted to £4,437.

The returns sent in by the Schools of receipts and expenditure show the total income to have been £39,674, and the total outgoings at £35,922. These sums added to those of the parent Committees show that the public gave in support of the Metropolitan Ragged Schools last year £45,240, while the united expenditure was £41,466.

The Committee, having now given a simple but faithful sketch of their affairs, and of the progress and condition of affiliated institutions, and believing the work as a whole has been done with as great economy as was consistent with the well-being of the movement, they hope their labours may commend themselves to the Society; and that the Committee who may be appointed to carry on the work in the coming year may have the earnest

prayers, the kind sympathy, the pecuniary support, and, as far as possible the personal aid of all who in sincerity and truth love our Lord Jesus Christ, who has declared, "My word shall not return unto me void," and as an encouragement to Christian effort has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

PROCEEDINGS AT THE TWENTY-SIXTH ANNUAL MEETING OF THE RAGGED SCHOOL UNION,

Held at Exeter Hall on Monday Evening, May 9th, 1870.

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G., PRESIDED.

Amongst those present we noticed Lord Lawrence, Lord Polwarth, Baboo Keshub Chunder Sen; Hon. A. F. Kinnaird, M.P.; Mr. T. Chambers, M.P.; Sir R. W. Carden, Colonel Becher; Drs. Crawford, Cross, and Harvey; Revs. E. Austen, of Chicago, J. Boyd, J. W. Burrough, W. Cadman, W. Gill, J. Gritton, P. Halrem, of Norway; H. Houghton, R. H. Killick, S. Lees, M. Osborn, W. Rose, J. Rundle, G. H. Stanton, H. Sinden, J. R. Starey, F. Tucker, J. H. Wilson, &c., &c.

The proceedings commenced by the Rev. J. H. Wilson offering prayer, and by the meeting singing, "Come let us join our cheerful song."

After Mr. Gent had announced that J. I. Briscoe, Esq., M.P., had sent a donation of £100, and that Robert Barnes, Esq., of Manchester, had also forwarded a cheque for £100, he read the Report of the Committee, and the balance-sheet for the past year.

The CHAIRMAN, who on rising was greeted with great cheering, said: It is very difficult, if not impossible, on this our twenty-sixth anniversary, and the twenty-sixth time that I take this chair, for me to say anything that I have not already said twenty times. There is, however, one thing that I have not said, and I must now say it with grief and with deep reverence for those that are gone. I must recall to your recollection the name and the services of my friend Mr. Watts, of Clerkenwell, the pious, hearty, and assiduous honorary secretary of the Lamb and Flag Ragged School. I must recall to your recollection your friend Mr. Maxwell, who, although not much known on this or any other platform, was known by the influence of his mind and heart upon almost every kind of benevolent institution that exists in this country. But chiefly I must recall to your recollection, though indeed it is not necessary, the merits, the kindness, the services of Joseph Payne. Did there ever live a man who was more remarkable for charity, a man more singularly devoted to the cause of his Master, a man whose heart was more devoted to the interest and welfare of his fellow creatures, and especially of that most helpless class, the juvenile population among the poor of this great metropolis. I never knew a man who publicly and privately so fulfilled in heart and spirit the great injunction of our Lord, "Feed my lambs." He had no self-restraint in the devotion of his time, his thoughts, his mind, his money, and everything that he possessed. Except his conscience, there was no single thing which he considered to be his own. But now he has gone to his rest. It is said—

"The evil that men do lives after them—
The good is oft interred with their bones."

This will not be said of our friend. The

good that he has done will, by the blessing of God, continue through this and many coming generations.

Let me now allude to the Education Bill, which is now before the House of Commons. That Bill has been introduced—I have always said this, and I say it now—by an admirable and excellent man, Mr. Forster, in the very best possible of spirits, and with great ability and earnestness; and I trust that you will exert all your energies to support that good and true man in the work which he has commenced. Would you believe it possible that since that good man introduced his Bill into the House of Commons, a spirit of opposition has been stirred up, and that spirit has been embodied in an active effort that, from the Schools to be established for the education of the children of these realms the Word of God should be excluded by Act of Parliament? I hold, my friends, that that proposition is an abomination. Do not "touch" the "unclean thing." Reject it at once, with all the vigour of your minds, with all the earnestness of your hearts, and with all the intensity of your prayers, and say that you will not even entertain the proposition that the Bible shall not form the groundwork of the education of the children of this mighty empire. But what on earth is the objection which they propound? They talk of a religious difficulty. Why, my good friends, you teachers and conductors of Ragged Schools, what on earth does that mean? You don't know what it means; I don't know what it means; and I have not found any one who does know what it means. Whenever I question those who are connected with Ragged Schools on this subject, it is question for question. If I say, "What is the religious difficulty?" they say in reply, "What is the religious difficulty?" If I say, "What do you mean?" they say in reply, "What do you mean?" The thing is too trifling and absurd to be worth a moment's consideration, and if it had not been propounded by bigwigs and persons who sit in the House of Commons, and call themselves representatives of the people, it would not have been mentioned in this hall on the present occasion. I hope and trust, my friends, that you will maintain wherever you go the grand principle on which the Ragged School system has ever been conducted. That system has always stood upon the revealed Word of God, its managers have always said that no education is worth a single moment of consideration unless it is based on the Bible as the rule and guide of this life, and the guide and assurance for eternity. Now it is perfectly true that certain inspectors have gone out and reported somewhat unfavourably of Ragged Schools which they have seen or rather have heard of in their peregrinations. Some of them in their Reports ignore the Ragged Schools, some speak of them with cold contempt, and some are altogether silent. But I will ask you whether in your experience you ever met with an inspector, sometimes a man in starch and buckram, trained in a college, and having no acquaintance with the habits and feelings of the class amongst whom your labours are carried on—I say, have you ever found an inspector of Ragged Schools who has made a Report that was worth a moment's consideration? Many of the inspectors have not had time, and some of them have not had capacity, to study the whole bearing of the Ragged School system. I cannot say whether the Ragged School system will be able to stand when this great measure to which I have alluded shall have been brought into full operation. But this I can say, that whatever may happen, for many years to come Ragged Schools will be quite indispensable, and so long as they are so there must be teachers to conduct them of the type and character which you have formed yourselves. You alone having knowledge of the people, you alone having entered into the natural history of the poorest class, you alone having learnt sympathy with those who

have to be dealt with, you alone will be able to grapple with this mighty evil, and to raise these wretched children from the filth and degradation of the gutter to a moral level with the great ones and princes of the earth. How can these inspectors gauge and measure what we have been doing for these ragged children? We have not the time, we have not the means to raise these poor children to a position in which they can be subjected to critical examination and made the objects of display and parade. The children do not remain with us long enough to be trained to make a great display at periodical examinations. Thank God that has never been so, and I will add, thank God it never can be so. That is not the "pearl of great price." The "pearl of great price" cannot be shown on paper or at periodical examinations; it is shown in the performance of the duties of life; it is shown in acts of domestic affection; it is shown in the joy and the principles infused into the mind of the tender child, who, when he returns to his home, sanctifies it by what he has learnt in a Ragged School. Can things of this kind be shown in the Report of a public inspector? How could you show there the things that a lad has been led to practise? How can you show there his being fitted for service and receiving those prizes which I have seen bestowed on this platform to thousands of children for good conduct,—children who but for this movement would have been left to perish in their misery, ignorance, and sin. These are things which can never be estimated by public inspectors like those whom I have mentioned. Such persons can never enter into the height or depth of this matter; they know nothing about it, and they do not appear desirous of knowing anything.

Now, these are positive results which have been secured. While others have been deliberating, we have been acting. I ask, What would have been the condition of this metropolis if some six-and-twenty years ago we had not, by the blessing of God, established Schools for the reception of these wretched wanderers, and for the raising them to a better condition? Since this system was founded, more than 300,000 children have passed under your supervision and care, and but for that supervision and care, they would have passed into eternity without any preparation. Look, too, at the simple fact that 223 persons among those who have been lifted out of filth and degradation are now teachers at the very Schools where they were first trained in morality and piety. These, I say, are positive results.

Are there no negative results? I have ever insisted, and I insist now, that Ragged Schools have done far more by the repression of evil than by the positive diffusion of benefit. I maintain—and every one will agree with me who makes, by day and by night, a survey and peregrination of this great metropolis—that hundreds, thousands, and tens of thousands of persons who have never received benefit either through themselves or their children from the institution of Ragged Schools are soothed, are pleased, are brought into habits of discipline and of obedience to the law by seeing and feeling the sympathy that is manifested for the class to which they belong, and enter, as it were, into the length and breadth of the general and national gratitude. I do not wish to disparage or deny kindred efforts,—all have worked together in accomplishing this great result; but without such efforts as these, what could have been expected to result when we presented to the civilised world the spectacle of four millions of human beings living together within a ring-fence, with a police not equal to that of a third-rate capital in Germany, and with an army hardly sufficient to form the body-guard for her Majesty. I have had sent to me to-day a very curious document, which affords a wonderful illustration of the negative results of the efforts which you have made. Many of you must recollect an excellent gentleman who has often appeared on this platform—the Rev. Foster Rogers—a man of great ability

and of great experience, who is now the chaplain of the chief prison in Hampshire. Mr. Rogers sent to me this morning the most curious document I think that I ever saw in my life. It is a minute detailed account of the life and history of a single culprit who began his career of crime at the age of ten, was transported at the age of seventeen, and was hanged in Norfolk Island at the age of thirty. Now you will see what miseries, what sufferings, this one man must have inflicted upon society, when I tell you that I have here that document, giving a list of all that culprit's offences in succession, from the time when he was ten years old until he was hanged at the age of thirty, and that on measuring it this morning with a foot rule, I found that it is no less than seven feet long. This is the document itself. (Here the noble lord unrolled a narrow strip of paper before the audience, which manifestly astonished them by its length.) All this was the work of one single man; one man alone thus distressed and ravaged society. I say that if it had been instrumental in saving society from but a dozen such men as that—and I believe it has saved society from hundreds and thousands—the Ragged School system would have earned the praise and gratitude of the statesmen that do rule, and of all the statesmen that shall be called to rule the destinies of this mighty empire.

I have very little more to say. It may be very painful to us that our good should be evil spoken of; it may be very painful that our efforts should be ignored; it may be very distressing that we should be exposed to the sneer of sceptics, and that we should have the cold shoulder turned to us by many of those to whom we appeal for assistance in carrying on these mighty and most blessed operations. But remember what is said by that grand old historian Fuller, who in describing the martyrs that fell at the Marian period, said, "There are a few men recorded, but there are many whose names are not embalmed in history." "Ah, but," he added, "never mind that; God's books are better than man's martyrologies." And so it is with the records of these achievements. They may be despised, they may be misunderstood, they may be altogether neglected by man; but depend upon it they are written in the records on high, and you will never know, except in the comfort of your own hearts, that God has called you to share in this good work; you will never know all that in his mercy and providence has been achieved until it is revealed at the day of final judgment.

The Rev. FRANCIS TUCKER moved,—"That the Report, a portion of which has been read to-day, be adopted, printed, and circulated, as may be by the Committee directed; and that the Committee for the year ensuing be those gentlemen whose names are in the printed list." He said: I stood on this platform, my lord, three years ago to pronounce the eulogy and the elegy of Robert Hanbury, the famous friend of the Reformatory and Refuge Union; and now I have to tell of the loss of friends peculiarly your own, especially Mr. Watts, Mr. Maxwell—greatest of all, Joseph Payne. With Mr. Watts I happened to be acquainted as a boy, and when, thirty years afterwards, he introduced himself to me in Manchester, I found him a well-grown man. One arm, indeed, he had lost; but his heart remained unmutilated, and what he did with that one arm which remained, and with that whole heart, teachers of the Lamb and Flag Ragged School can tell better than I can. With Mr. Maxwell I can hardly say I had any personal acquaintance. Indeed I never before saw so much of him as I did when I walked behind him on that memorable Saturday in Highgate and sat behind him in Highgate Church; but the earnestness of the emotion with which he followed the plaintive psalm and the triumphant chapter read on that solemn occasion, deeply fixes itself in my memory now. I must, however, my lord, leave it to others to tell of those two friends of Ragged Schools. But Joseph Payne—why I feel,

my lord, as if I had lost an elder brother, and I cannot doubt that you feel as if you had lost a right hand. And you, beloved teachers in our Ragged Schools, never had you a more genial friend, never had you a more efficient helper than he whose loss we now deplore. It is just twelve years ago, my lord, since I met Mr. Payne for the first time, at a meeting of prize receivers at St. Martin's Hall, and I remember at this moment how kindly he welcomed me to London. Since then I have met him I cannot tell how often, most frequently at meetings of Ragged Schools in Exeter Hall, in St. James's Hall, or in some of the more private halls in London. Oh, my lord, almost instinctively I seemed to turn round to look for him,—to see the pencil so busy on the paper, to see the quaint conceits struggling for expression. I look; but the place that knew him so long, and knew him so well, shall know him no more; and whilst as I turn I see a distinguished native of India, and see by his side one who was Governor-General of India (Lord Lawrence), although I see them, I feel that this platform is poorer, and we are poorer than we have ever been before. I don't know whether you are all acquainted, my friends, with this, but probably our noble Chairman is aware that Mr. Payne desired to die a sudden death. He had not left to a death-bed the seeking of the Saviour; he "knew in whom he had believed," and was "persuaded that he would keep that which he had committed to him until that day." And his wish was gratified, his prayer was answered; by an Elijah-like translation he passed away to the presence of his Lord. Few of us can forget that Saturday afternoon when we gathered round that open grave at Highgate Cemetery. The sun shone with summer splendour, and the cruel east wind held for a time his breath; and when the children's voices arose—there were some who felt that heaven was very near and very dear. My lord, I beg personally to present to this meeting the tribute of my most affectionate respect to the memory of that good man. But I am persuaded that this meeting will not be satisfied unless you all rise at once, all rise in honour of the memory of Joseph Payne (the assembly instantly rose in response to this appeal); and while you stand let me just offer a brief prayer:—"Lord Jesus! take us for thy servants, use us for thy service, and make us followers of them who now through faith and patience inherit the promises." And now my lord, for work. Matthew Henry says weeping must not hinder sowing, for they that sow in tears reap in joy; and I am persuaded that could our old companions and fellow-labourers look down and speak to us this evening, they would say, "Work on, work ever, work and hope, work and pray." I know there are many who call themselves Christians who are never found engaged in the labours of benevolence at all; and their plea is that they are so very spiritual-minded. Now as I read my Bible I meet with the words, "The fruit of the Spirit is love." I have just so much of spiritual religion as I have of love; that is spiritual-mindedness all the world over. And when I see a young man who, having been busy all day long in shop or factory, in counting-house or warehouse, snatches his hasty cup of tea and runs off to the Ragged School, where he spends an hour with his rough pupils, trying to polish and elevate and encourage and cheer them, and then goes back to his home, and on bended knees prays for God's blessing on those boys—why I feel that he is spiritual-minded, for "the fruit of the Spirit is love." While I would thus speak of the young men, it is not otherwise that I would speak of the ladies; yes, of the young ladies not only of the lower and the middle, but of the higher and even of the highest classes of society. One of the most beautiful sights I know is that of an accomplished young lady in her seat at a Ragged School surrounded by a class of rough, rude boys. My lord, since I last met you here in connection with the Ragged School Union, I have

visited Holland; it was about two years and a half ago, in the summer of 1867. I was asked to go over there to attend a great evangelical conference and give an account of the evangelisation of the masses here in London, and especially through the preaching of the gospel in the theatres of this great metropolis. I could not speak on that topic without introducing Ragged Schools, and on neither topic could I possibly speak without introducing the name of Lord Shaftesbury. But I found after a while, my lord, that I was leaving an incorrect impression on the minds of some of the lowlier people whom I addressed. They had got into their heads this idea—that Lord Shaftesbury was the rector of a parish called London, and that I was his curate. People came to me day by day, barons and baronesses of Holland, as well as some of the humblest people in Amsterdam—for I had the privilege of mingling with both extremes of society—and said to me, "Is Lord Shaftesbury coming? We want to see Lord Shaftesbury." And when a great nobleman of Holland was introduced to me, it was as the Lord Shaftesbury of Holland: the meaning of that being that he was doing all the good he possibly could with all his powers of body, heart, and soul. A good man came to me in the vestibule of the great hall and said, "Mr. Tocker, allow me to press your hand. I am a missionary here in Amsterdam; I have a large hall in a very poor part of the city; I gather poor people there every week, and all my poor people know your name." "What do you mean?" I asked. He replied," Mr. Tocker, I read the *Christian World*, I read the *Revival*, I read all the evangelical religious papers of England that I can meet with; and there I find it stated sometimes that Herr Tocker has been preaching in a theatre, or has been speaking at a meeting of Ragged School teachers, or has been doing something else of that sort; and I told my people last night that Herr Tocker was in Amsterdam, and that I would try to persuade him to come to the meeting to-morrow evening." I grasped the hand of the good man and said, "My dear friend, with all the pleasure in life." The next evening I went to the hall. I found it a nice, spacious building, capable of seating, as I was told, a thousand people; but I should think there must have been twelve hundred packed in it that evening. There was a row of galleries running round the hall, and filled with women, not in bonnets like most ladies here, but all having white caps and nearly all showing lines in the face produced by hard labour. I told them, my friends, about your Ragged Schools. I told them about little boys being picked up out of the mire and filth through your Ragged Schools, placed in good situations, and afterwards receiving a prize for good conduct during twelve months; and I told them of hundreds of such boys whom I myself had seen. I asked a gentleman whether that was the lowest part of Amsterdam? Looking at me very significantly, he said, "No, Sir, there is a deeper depth than that; would you like to go." I said to myself, Why not? I shrink from nothing in London; I believe I am rather a favourite with the thieves of Whitechapel. Accordingly I promised to attend a meeting to be held on the following night. I went, my lord, and there in another hall as densely packed as that in which I had been before, I found that the story of the salvation of souls by faith in Christ Jesus could draw tears from the eyes and bring blessings to the hearts of some of the lowest people in Amsterdam. One fact more, and I have done. When I was about leaving Amsterdam, a lady of high rank came to me and said, "You spoke to us about the Ragged Schools of London; do you know that we have a Ragged School in Amsterdam?" "Oh," I said, "I had forgotten it, but now I recollect hearing it alluded to in St. James's Hall, in London, a year or two ago." "Well," said she, "you won't leave Amsterdam, surely, without going to that Ragged School?" "Certainly not," I replied. The hour of meeting was fixed; the

lady took me off with some of her friends in her carriage, and I soon found myself in the Ragged School, which was in a well-built structure, and up a flight of stairs. There were about 300 children in the School. The schoolmaster was very busy in one part of the room questioning the boys. I spoke to the patron of the School, who had brought a number of his friends there to see the wild Englishman who had been visiting such low parts of Amsterdam. Still the schoolmaster went on questioning the boys, and after five minutes had passed away the patron remarked to me, "The master is a very patriotic man; he is questioning the boys about the wars between Holland and Spain." "There," he added, "now he has finished, and you will hear the boys sing one of our patriotic songs about the expulsion of the Spaniard from Holland." Up the boys rose and sung a song. After this was over, the schoolmaster came to me and ushered me to what looked like a little auctioneer's desk or sort of pulpit. There I rose to speak, but I had no interpreter. I asked the patron of the School if he would interpret for me. He replied, "Well, I'll try." This did not look very hopeful, but I thought I must begin and be hieroglyphic and picturesque, in order to make myself intelligible. Fortunately I saw a little girl sitting sewing, with her legs dangling above the floor, and I perceived that she was wearing a pair of those sabots or wooden shoes which some persons present may have seen in Normandy. I at once determined to say something about the difference between these sabots and the boots and shoes worn in England. Having got hold of a sabot I held it up before the boys, and the eyes of all were instantly directed towards me. I said that we had never had such a thing as that in my country. The eyes became very round indeed. I said that if I were to take that home with me, and show it to children in England, they would hardly know what it was. The eyes became rounder still. I said that English children would never suppose it was a shoe, they would fancy it was a boat, and they would make a mannikin, put it in the boat, and sail it all along the raft. That word means "canal" in Dutch. The German language is guttural enough, but if you take a German word, cut it in two, and then put in the middle of another German word, that is Dutch. "What is this made of?" I said, holding up the sabot. They all cried out, only in Dutch, "Wood." "Where does wood come from?" I asked. "Trees," they replied. "What makes trees grow?" They replied, only still in Dutch, "Sunshine and rain." "Who makes the sun shine and the rain fall?" "God." And so in my little boat we had sailed up to the Unseen. I thought my interpreter was a little ashamed of me; but I determined to try again. Seeing close to me a little girl about four years of age, with a clean white cap on, I went towards her and put out my arms to her. She put our her arms to me, and, having got that little girl in my arms, up I got into the pulpit. The whole School looked on with unmistakable pleasure. Then I said, "Who taught me to do this? Who was it that took the little children in His arms and blessed them?" Up the fingers went, and the answer was, "Jesus."

The CHAIRMAN said: You are now going to hear a man who has never spoken before on this platform, but who has rendered great service to our cause; I mean Mr. Holland, master and superintendent of the George Yard Ragged School, in the east end of London.

Mr. HOLLAND said he appeared there as a Ragged School teacher, and as one who loved Ragged School children, and if there were time he could tell the audience many interesting stories respecting Ragged Schools. He wished first to correct a common mistake which prevailed with regard to such Schools. It was assumed by many persons when they read the title "Ragged School," that nothing was taught there except reading, writing, and arithmetic. Never

was there a greater mistake. Those things were taught, but there was something else to be done. There were broken hearts to be bound up; there were tears of sorrow to be dried; there were hungry ones to be fed, and naked ones to be clad; there were homes to be visited; and there were parents to be spoken to and influenced. In the case of his own School there were no less than twenty-two different means of usefulness, and instead of consisting in teaching what were called the "three R.'s," Ragged School work was, in fact, a great missionary work. It had done very much to bring comfort and peace to the lowest parts of London. If something were not done for the poor children of London, those children would do something for the people of London. Something good had been done for them, but oh, how much remained to be done! The George Yard School, with which he was connected, had done something, at all events, to improve the habits of children in that district, and more than 10,000 children had been trained and instructed there since he joined the Ragged School movement. Having toiled and laboured in the cause for sixteen years, he still delighted in the work, and if he were to-morrow offered the post of Archbishop of Canterbury and were qualified to fill it, so much did he love his present work that he would rather remain a humble Ragged School teacher. He had spoken of the influence of Ragged Schools in diminishing crime. Let him give an illustration of its influence in that respect. At the last general election a poor starving child at the east-end of London put his hand in the pocket of a man who was standing near the hustings, and took out a few halfpence. Immediately afterwards he thought of the words which he had seen on the walls of the Ragged School, "Thou God seest me." Trembling from head to foot he ran till he found a Ragged School teacher, told him what he had done, and said to him, "Oh, if you will only give me half a pound of bread a day I will never thieve again. His request was granted, and for the last six months that boy had been earning an honest living in a situation, and his employer spoke exceedingly well of him. He had probably been saved from a career of thieving. Here was another illustration. One day, while a poor boy was standing against some railings, a man who was close to him pointed to a gentleman, and said to this lad, "That gentleman has just put a gold snuff-box in his pocket, you go and try to get it." The boy replied, "No, I know better than that, there is a God above, and his eyes are upon me." He afterwards told his teacher how he had been tempted and how he had been able to resist the temptation. The Ragged School work had given teachers great influence over many of the men of the lowest class at the east-end of London. A few weeks ago, when he was about to enter one of the worst streets, a man belonging to that class cautioned him against doing so, telling him that there were several rough fellows there who did not know him, and that if he went they would probably injure him. He took the advice so kindly offered, and was thus saved, it might be, from an ugly knock. He well recollected one poor little fellow who was very much deformed. When anything was said at the School about Jesus that lad's eyes were always fixed, and he seemed to drink in everything on that subject with the greatest eagerness. At last he became very ill, and he went with a friend to see him at his home. It was a wretched home, and the bed and the pillow on which the poor little fellow lay were both of the hardest description. His friend remarked to the child, "That pillow is very hard," to which the child replied, "Oh no, sir, it is not hard; it is not so hard as my Saviour's—he 'had not where to lay his head.'" He said to him, "You will soon be leaving here, and going to the better land." "Ah," was the reply, "that will be joyful; when I am there I shall not have a deformed body." Seeing his mother weeping on his account, he asked her not to cry, as

he was going where all tears would be wiped away. Shortly afterwards, while his eyes were closing in death, he exclaimed, "Jesus is waiting for me, he is coming for me," and he then died. He could tell, if time permitted, of many happy deaths like that in connection with Ragged School work. That was, however, not the only kind of results. Within the last three months a respectable-looking young man entered his School and asked him whether he knew him. He at last recognised him as one who, fourteen years before, came to his School a poor, wretched, ragged, emaciated boy. They fed him, they clothed him, and they taught him, and he afterwards went out to Australia, and settled about 400 miles from Sydney, where he was successful and saved money, and he was in the habit of sending money to his father and mother, who were in London. During this visit to the School he addressed the children. He said to them, "My children, I was once as poor and as ragged as any of you; I knew what it was to want shoes and clothing, I knew what it was to have parents given to drinking, but I also knew the value of the teaching in the Ragged School, and that has made me what I am. I have now 150 cows and oxen, 170 sheep, 15 horses, and 150 acres of land, which are all my own, having been earned by honest industry." He then went on to advise the children to value that School and the Sunday School, and never to stay away if they could possibly help it. He thought he had now said enough to illustrate the blessings which Ragged Schools conferred upon children. But the parents were also benefited. There were at that time about 600 grown-up persons regularly attending the various meetings connected with this movement, and the gospel was carried in one way or other to many hundreds of persons living in the courts and alleys of the district. He had in his pocket a letter from a man who, some years ago, entered George Yard a poor, wretched creature, and who had previously attempted to destroy himself. That man was arrested in his career of sin, and led to Jesus Christ as his Saviour. He afterwards left England for some of its colonies, and his success in preaching the gospel there was well known. He had been instrumental, under God, in the conversion of thousands of poor sinners in our colonies. Two years ago a gentleman came to him and inquired whether that was George Yard. On his replying that it was, his visitor testified to the great benefits which had arisen there from the labours of Walter Douglas. That was another example of the good which had been done by the George Yard Ragged School.

The CHAIRMAN then said: We are honoured this evening by the presence of a very distinguished gentleman from India, who takes the deepest interest in everything that concerns the welfare of England, and in all classes of our population; and I have, therefore, requested him to address a few words to this assembly. I now, therefore, call upon Keshub Chunder Sen to give us his opinions on this subject.

BABOO KESHUB CHUNDER SEN: My lord, I came to this meeting simply to see and hear, not to speak; and, therefore, when I was invited to take part in the proceedings, I felt quite unprepared to accept so kind an invitation. But, my lord, the object which has gathered us together this evening is so noble a one that it is calculated to enlist the sympathy and interest of all classes of mankind; and I therefore feel that I ought to say one or two words to express my appreciation of that object. Coming from India, where true education spreads among the higher and middle classes of society, but does not descend to the masses, where pure literature, and science, history, and mathematics, fall almost on the surface of society, and are hardly to be found amidst the poorest and lowest masses of the population,—coming from that country, I must say that I am struck with astonishment at the amount of work which you have done for the education, enlightenment, and reformation of the poor. The stupendousness of the work

of charity which this Ragged School Union has incessantly carried on for the last quarter of a century is indeed amazing. That more than 300,000 persons of the poorest class have been saved, delivered from ignorance and poverty; that there are 3,200 voluntary teachers, who are at present engaged in the work of educating the poor, and who have accepted that duty as a labour of love; more than 200 persons who formerly belonged to the poorest and most destitute class are now engaged in the honourable avocation of teaching persons who now belong to that class; that there are scores of young accomplished ladies who are engaged day after day in the work of giving instruction to the helpless young children, very rude and rough, who surround them—these are facts whose eloquence tells us, as no mere theory could tell us, that those who are engaged as teachers, or conductors, or supporters of these Ragged Schools, are really entitled to the gratitude of all those who have hearts to feel. My beloved friends, teachers, and conductors of Ragged Schools, persevere in the great and noble work in which you have embarked. Persevere; "heart within and God overhead." Be not very anxious about the results of your work; for in these matters results cannot always be tangible and visible, but must be more negative than positive. If you are sure that you have prevented a large amount of crime, that you have saved many men belonging to the poorest and lowest class of society, the dregs of society, from leading criminal and immoral lives; if you have reclaimed thousands of men from poverty of thought and from material poverty; if you have prevented hundreds of men from repeating the painful list of crimes, whose exhibition by his lordship to this meeting cast a gloom over our hearts,—if you have done all that, you have done enough to make your lives acceptable unto God, you have within you the smiles of conscience to cheer you; you have around you beloved teachers, the smiling faces of those little children who gather round you day after day looking up to you fondly as if you were their parents. The smiles of these children, do they not comfort and cheer you? And, above all, there is the approbation of that Divine Being who superintends all works of charity, and sustains everything that is truly benevolent and generous. Is He not always at hand to help you, and will He not abundantly reward you? I hope and trust, my lord, that these humble words of an Indian friend to Ragged Schools will be acceptable.

The CHAIRMAN: I am sure I may be allowed to express on behalf of all here assembled our gratitude to our Indian friend; and for the welfare of India, God grant many such now and for generations to come!

The meeting then sung the hymn, "From all that dwell below the skies."

Mr. THOMAS CHAMBERS, M.P., moved the next resolution, viz.:—"That this meeting desires to express its gratification at the attention that is being given to the extension of education to the poorest children, and is of opinion that on the basis practically taken in Ragged Schools of the exclusion of catechism or religious formularies, it is yet possible to establish a national system of education, based on unsectarian Bible-teaching." He said: I should hesitate very much to assent to the first part of this resolution if it were not accompanied and interpreted by what follows. It is one thing for attention to be "given to the extension of education to the poorest children," it is another thing for it to be given from mere philanthropic motives. It is not all education for the poorest children, or for any class of children, that is in my opinion likely to benefit them; and if there could not, as I believe is the case, be worse philosophy or worse statesmanship than that of giving a mere intellectual education, it behoves the people of this country to say so. Education, though it may still be insufficient, has spread very rapidly during the last twenty-five years, and instead of being stationary it seems likely to overtake the necessities of the case. Who are they that have brought

about this marvellous improvement in the amount of education given, and in the educational machinery employed? Who but the members of all the Evangelical churches throughout the country? Who have filled the Sunday Schools, and the Ragged Schools, and the British and Foreign Schools, and to a great extent the National Schools, with teachers? Who but the men who have acted from religious motives, and whose conduct has been influenced by the teaching of the gospel? I would give very little indeed for an education for the poorest and the humblest children if it would simply train the intellect, for that would be sharpening a weapon without taking the right course to secure its being properly used. I believe that it will be found impossible to increase the amount of education in this country, except on the same principles that have been carried out hitherto. I feel certain that it must be done through the influence of religious motives. Heaven be thanked that the educational system of Great Britain has hitherto been that of its religious people, not that of the Government, or of State machinery, or of cold, hard policy and politics, but education springing from the hearts of tens of thousands of persons who believe that mere secular teaching can never produce the desired result. It is the putting into the child's mind right, moral, and religious feelings that has done the real good in education. The child that goes from a School with a mere knowledge of the secular things that it has been taught there is not educated. England would not be what she is at this day if her children had been educated upon a mere intellectual or mechanical system; and it would be an unhappy exchange for the country if it could be stated in parliamentary blue books that all the Ragged Schools of London had been abolished, and there had been substituted for them an intellectual system of education. The greatest brilliancy of intellect in children would be far less valuable than such moral influence as is exercised by Ragged Schools. I hope that in this matter Englishmen will never forget the lesson to be derived from experience and results. Supposing that you Ragged School teachers would consent to teach reading, writing, and arithmetic without moral religious truth, what would be the result? Why those who had brought that about would have destroyed or nullified the agent the moment they had obtained his consent; his power would be gone, the secret of his influence would be gone, everything that was valuable in his teaching would have been lost, the moment he had been turned into a mere State agent for giving intellectual education. On this question of education we hear a great deal about the religious difficulty. I believe there is an immense deal of exaggeration on that point. Religious difficulty! The difficulty I find is the irreligious difficulty. How very strange, how marvellous it is that we should be fighting in England for first principles in the year 1870! How marvellous that at St. James's Hall and Exeter Hall we should now be standing up for what might well have been considered elementary truths that could not be dispensed with; that there should be persons among us—I do not think they are very numerous, although they are very noisy—who are contending that we should by statute ignore Christianity, deny the secret of our own strength and glory, and undo all that has been done in the cause of education! That teaching may be religious and yet unsectarian is evident from the fact that Episcopalians, Independents, Baptists, and Wesleyans, can all meet together on the platform of this Society and take part in the proceedings without any one being able to discover to what denomination they belong. In the mouths of politicians the religious difficulty is a very great matter; among practical men connected with the work of education, it melts away and is forgotten. Among Ragged School teachers, at all events, education is carried on in the happiest manner, and with the most

blessed results, without religion being excluded.

The Rev. MARMADUKE OSBORNE, in seconding the resolution, said that while Mr. Tucker was speaking of the late Mr. Payne, he was reminded of a story connected with the civil wars. It was related that on one occasion when a great leader had fallen who was very much beloved by his soldiers, the entire army followed him to his grave and manifested the deepest emotion while he was being interred, but that the moment the sad ceremonial of burial had concluded, and the last tribute had been paid to the memory of the departed, the army wheeled round and marched back to the scene of conflict, singing with triumphant strains the words, "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God for I shall yet praise him for the help of his countenance." It seemed to him that that was very much the spirit in which Ragged School teachers should now act. It was very proper for them to go to the grave and weep there, very proper to show their respect and love for the brave warriors who had been recently taken away; but, having done that, they must now turn round and go back again to their work. In reading the Report, a copy of which was forwarded to him before the meeting, he felt amazed at the vast amount of work which was not only attempted but done. He was astonished at the versatility of the genius of the Union, the catholicity of its spirit, and the all but universality of its aims. From that Ragged School Union sprang the Shoeblack Brigades which in the last nineteen years had actually earned about £90,000, being an average per boy per week of no less than 10s. 5d. Then he found accounts of Refuges, of Industrial Schools and Reformatories, of Bands of Hope and Sunday Rest Bands, of Bible Classes, of Clothing Clubs, and of Shoe Clubs, and of other agencies of a kindred character. It appeared that many of what were Ragged Schools had now ceased to be Ragged Schools, and on that account some people were disposed to wonder whether these Schools were fulfilling their proper function. The truth was that through the establishment of Clothing and Shoe Clubs, the children in many Schools had been elevated in a social point of view, they had ceased to be ragged children, their appearance as well as their minds had undergone great improvement, and the Schools to which they belonged were carrying on home missionary operations in the neighbourhood in which they were located. If the public generally were aware of the vast amount of good which was being done by Ragged Schools, they could hardly fail to be more liberal in their contributions. There was a story told of the poet Pope which illustrated what was needed in that respect. It was related that one day, when Pope was walking in the country with Thomas Parnell, and they had come to a field of wheat which was ripe for the sickle, Pope asked his companion to take off his hat, telling him at the same time that he was going to make a speech. Parnell having complied with this request, Pope turned towards the corn and said, "Gentlemen, as long as you give us your *ears* we shall never want bread." So he would say, with regard to the enterprise which they were seeking to promote that evening, that, if the people of that great metropolis would but give them their ears—in other words, listen to such statements as were made on that platform — the Ragged School Union would never want funds. The class of children on whose behalf that Union was labouring, were a class which stood in special need of assistance, and which, but for their interposition, might go deeper and deeper into misery and sin. There was a story told, that on one occasion, when a horse, attached to a cart in a village, had taken fright, and was rushing madly along, a poor woman, who observed that there was a child in the cart, which was in great danger of being dashed to pieces, cried out eagerly to a man who was in front of the cart, "Oh, save that child!" The man thus addressed brutally

replied, "It is not your child," when the woman r joined, "No, I know it is not my child, but it is somebody's bairn." The poor degraded children for whom they were pleading that night were not their children, but they were somebody's bairns, and must be cared for. Unfortunately, too, those who ought to take special care of them, too often neglected their duty, and left them to grow up in vice and misery, and it was the duty of the Christian public to interpose and save them. Society had really no option in that case, no alternative; it was necessary, on grounds of economy and policy, to extend that movement. Many years ago, when he was commencing his life as a Christian minister in a village, he was compelled to make a collection towards the support of his Sunday Schools. As a young man, who assisted in collecting subscriptions, he made a very practical appeal to some of the farmers and some persons who had large gardens in the locality. He said to them, "You must support these Sunday Schools; you will find it cheapest to do so in the long run —if you don't the boys will take it out in apples." So that Union maintained that it was good economy for the public to support an institution which helped to lessen the burden of poor-rates, police-rates, and various expenses connected with the repression and punishment of crime. He rejoiced at the position assumed by the Committee with regard to the question of religious education. There was the utmost catholicity in that institution, but under no circumstances, and under no influence connected with politics or anything else, would they ever consent to the exclusion of God's Word from Schools. That was not an open question. The things that were revealed belonged to them and to their children for ever. The Bible was the boy's own book. It was sometimes said that boys could not understand it. He replied that they could understand a great deal of it, and a great deal more than many persons gave them credit for understanding. The more he saw of children, the more he felt their capacity for appreciating God's Word. Of all things in the world a child loved a good tale, and where were stories to be found equal to those which are recorded in God's book? From the lives of the patriarchs down to the wonderful stories in the life of Jesus Christ, there was an abundance of narratives that could not fail to interest and profit the minds of children. He hoped that there would be no going back in view of any possible legislation, and that nothing would induce them to relax their efforts in that great and good cause.

The Rev. G. H. STANTON, in supporting the resolution, said there were two points which he wished to bring before the Ragged School teachers before him. The first was, that they should guard against any diminution of the zeal and earnestness which they had in past times manifested in their work. If that characteristic of the movement were in the least degree weakened, nothing but disaster could follow. When the Roman armies were about to commence a new campaign, the soldiers were called upon to take a new oath of allegiance as a preparation for their coming duties; and in like manner, he would call upon the Ragged School teachers before him to pledge themselves that evening to make new efforts and new sacrifices in their work. His other point was, that while the object must always be the same, there should be the greatest power of accommodating the agency employed to the various circumstances under which it was required. If teachers and plans were all formed and fashioned after one strict model, the life and power of the system would, to a large extent, disappear. One of the best Ragged Schools that he had ever seen suffered in its attendance in consequence of the room in a poor sort of court being exchanged for a comfortable building. As regarded the religious question which had been referred to, he felt sure that the effect of the exclusion of the Bible from Ragged Schools would be to take the very heart and lungs out of the work.

The Rev. SAMUEL LEES then moved, "That this meeting desires to support the

Committee in the full discharge of their important duties, and hopes they will continue to put forth all their efforts till there is no longer to be found a child in Britain without that education to fit it for that station in life to which it shall please God to call it." He said he trusted that the result of that meeting would be greatly to increase the Christian sympathy of all present in relation to the wants of the needy and outcast children around them. He concurred in the hope which had just been expressed, that the teachers present would that night dedicate themselves afresh to their work. To labour diligently, steadily, and patiently, in a Ragged School, was one of the hardest of Christian duties, notwithstanding the excellence of the object. But those who laboured patiently and faithfully would not labour in vain.

The Rev. R. BERRY having seconded the resolution, it was put and carried.

Dr. CROSS said he was sure not one would leave that hall without joining in a vote of thanks to their noble chairman. There could be no necessity for him to say anything to commend such a proposal to their acceptance, and he would, therefore, at once move, "That this meeting desires to thank Lord Shaftesbury for his great, prolonged, and successful efforts in the cause of the down-trodden and the neglected portions of society, and on this occasion expresses its sympathy in the losses the Society has sustained in the deaths of Mr. W. J. Watts, W. J. Maxwell, Esq., and Joseph Payne, Esq.

The Rev. H. SINDEN seconded the resolution, which was carried by acclamation.

WHAT CAME OF A SUDDEN THOUGHT.

ONE evening a very idle, dissipated man was seized with a sudden thought, or "freak," as he called it. He could give no other account of it than that "it just came into his head." He said to his oppressed, overworked wife, "Get my best clothes out for to-morrow; I'm going to church." She thought it was only a passing joke. He had never been to church, as far as she knew, since they left it on their wedding-day. The request was repeated. She was astonished, but obeyed him. He went. The word for his soul's conversion was ready for him there. It "found" the sinner "out"; it convinced him of sin. The Holy Spirit of God led him to repentance and to Jesus. He cast himself, broken-hearted and helpless, upon Him whose precious blood "cleanseth us from all sin." He now found peace, and was thenceforth a happy man.

But did it end there? Was he afterwards simply a forgiven child, rejoicing in hope of the glory to come? More than this. "Son, go work to-day in my vineyard," was the next message; and it came with power into his heart. But "*how* work?" and "*where?*" He was not long left "standing idle, because no man had hired him." The vineyard was close at hand, and he entered it.

That vineyard was a Ragged School, in one of the most thickly populated districts of one of our large cities. He made himself known as one who could teach nothing, but was willing to wait on those who taught. He handed the slates, placed the benches, arranged the room, helping as the humblest in this work of love for the destitute, and all for "the Master's" sake. He remembered Him who came "to seek and to save that which was lost."

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By-and-by the manager said, "Here is a small class wanting a teacher; will you take it, and try what you can do?" So this man, who had been sitting a learner at the feet of Jesus, began to teach others what he had himself learned there. He was soon found to be the man for the work; and as years passed, he rose from class to class, till he accepted the office of superintendent. He proved to have a singular tact for ruling the unruly; and many a scene of quietly restored order and rebellion nipped in the bud evidenced that power.

Once a set of "roughs" entered in a body—great ill-looking lads, plainly set on mischief. The other teachers, in alarm, called for the police. Nothing of the sort was wanted. In little more time than it takes to tell the story, each lad was sitting disarmed, slate in hand, doing sums. Thus he met them:—"Come in, my good fellows. You're the very lads I've been wishing to see here this long time. Here's a place all ready for you." And each one was led off to a separate seat. "Can you do a sum in addition? That's well; do it then. Can you do one in multiplication? Very good; get it done as fast as you can." And so forth. The discomfited students each performed his part; and when the time came for reading the Word and prayer, he set them on their good behaviour by saying, "Now, my lads, you're some of the biggest among us; you must set the youngsters a good example, and show them how to behave."

Nor was he wanting in firmness when needed. One bad young fellow, quite incorrigible, met his eye. "My lad," said he, "I never like to turn out a ragged boy—I was one myself; but you be off this minute." And there was no appeal from the sentence; the culprit at once retired. Some time afterward they met in the street. "Good-night, Sam." "Good-night, Mr. Hills." And they passed each other, and parted on the thronged pathway. Very soon he heard a step behind him. He looked round. "Please, sir, may I come again to School?" One look at the subdued face of the expelled "rough" was sufficient. "Come, my lad, by all means." And this time the youth was the obedient scholar.

Years proved the upholding power of that grace which works by love. Though a hard-working man, Mr. Hills did not choose to serve his Master with what cost him nothing. On the contrary, when offered a salary for superintendence, he said, "There is one thing more I want to say now about *the pay*. I'm not going to take a farthing for what I do. I love the ragged boys; I was one myself; and I won't be paid." The salary was offered him because it was well known that his calling obliged him to be out and about in the streets as early as four or five in the morning; and his School engagements would detain him till nine o'clock for four evenings in the week. But he preferred working among his ragged friends, though each night so spent, he was obliged to be up till twelve preparing for his daily occupation; and only four hours of rest remained before he was out in the cold twilight of the sleeping city.

"Did he serve God for nought?" is a question recorded of old time, as coming from the accuser of the brethren. In one sense he did *not*. God blessed his work. The early morning light, which always saw him at his calling, rain or shine, looked down on a growing prosperity; and many and many a pound or thirty-shillings given to charities, testified that he was

ready to give of what the Lord had so bountifully given to him. He continued to occupy the same humble station, Christ's servant and freeman, rejoicing in hope of the heavenly inheritance.

"And what of his wife?" I can fancy I hear some reader inquire. She found the good of the "fortunate freak," first in a reformed husband, then in her own conversion; and thenceforward she might often be seen sitting, one of the most silent of women, directing a sewing-party at a Mothers' Meeting, a nod or a smile from her going further than many praises from a more wordy friend.

Well was it said of this good man by one who knew him thoroughly, "*He is a rare man.*" And well might that friend acknowledge the grace which transformed the idle profligate, and made him an honoured member of the household of faith.

Poet's Corner.

DEATH OF CHRISTIAN WORKERS.

THE sun hath sunk 'neath the western wave,
And the after-glow is fled;
Whilst over the east there hangs a pall
To mourn for the orb that's dead.

Yet he hath but journeyed across the main
To gild new hills with light;
And soon he will travel back again,
Like a giant, to wrestle with night.

So many a Christian warrior 's called
From vigil, and battle, and groan;
Unto the rest that no rousing hath
Till Gabriel's trump is blown.

But though, like the sun, they are hidden from view,
Yet their light hath not gone out;
For they will return when harvest-home
Rings with the reapers' shout.

Then sow in the furrows of time alway,
Till in yonder palace of light,
You cast at our Master's feet the sheaves
Ye reaped in the world's dark night!

E. J. H.

Correspondence.

COLPORTAGE.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—It has been strongly impressed on my mind that a *brigade* might be formed of tried and well-conducted boys for the sale of small religious books, magazines, &c., much on the plan of the Shoeblack and other brigades, which have succeeded so well. Dressed in a neat livery, and carrying a well selected assortment of cheap, saleable publications, many a steady boy would, no doubt, be able to earn an honest living; and, with God's blessing, the good seed thus sown would yield a rich harvest of blessing. The mode of operation would be matter for after consideration, and which, therefore, I do not now enter upon.

I will only add that one of your subscribers has kindly offered £10 to aid the scheme, should it be carried out. Hoping that the suggestion may lead to some useful results,

I remain, &c.,

Hampstead. J. G.

Editor's Note-book.

AT ONCE.

Quick, young man! life is short. A great work is before you, and you have no time to lose. The sluggard dies. The wheels of time roll over him and crush him while he sleeps. Aim high and work hard. Life is worth the living, death worth the dying, because worth the gaining.

At once, ye men of might in the road of life! Your life is more than half gone already. You are going down the hill, and the shadows begin to fall around you. If ye have aught to do before you die, do it quickly. The morning has fled, midday has passed, and the night cometh.

At once, ye aged men, quick! Once you thought threescore years and ten to be an endless time, and that they could never pass away. They have come, and they have gone, and what have they left? The days of pleasure are past, and the days of darkness are here. Have you left any work undone? Ah! quick, ye aged fathers and grey-headed sires. Already are the messengers of death beginning to tender their services to bring you to the sepulchres of your fathers. With the feeble remnants of existence struggle for heaven. While life lingers work and pray.

SPIKED GUNS.

To render a cannon useless there is no need to blow it to pieces, or melt it down, or fracture it; but let a small piece of iron be driven into the touch-hole, and the gun is disabled for service. In like manner, to render a man useless in the gospel war, there is no need for the devil to ruin his character, render him a heretic, or pervert him into a blasphemer: let but the entrance by which the divine fire reaches his soul be stopped up, and the mischief is effectually done.

Alas! too many professors are like spiked guns, the heavenly spark has no admittance into their souls. In all other respects they are in right trim; but worldliness has blocked up the communication with the heavenly fire, and the divine enthusiasm being shut out, they are useless in the church, the mock of Satan, and the grief of those who are zealous for the Lord God of Israel.—*Spurgeon.*

Papers, Original and Selected.

PROFESSIONAL MENDICANCY AND ITS CURE.

PROBABLY there is no social folly which has a more baneful effect than that of indiscriminate alms-giving. There are, indeed, few street-beggars who do not follow the calling as a "profession." Mostly trained to it as the trade by which they are to live, they are tutored in the art of shamming disease by their parents; and by physical contortions, or by wan and weary looks, they readily work upon the feelings of those who, with kind hearts, give without asking the prior question, "Do they really deserve or require it?"

Not that these professional beggars have the slightest respect for those who thus give without first learning the antecedents of these *demanders*—for such is the true interpretation of their requests for relief. Such persons are commonly known by these professional beggars by the uncomplimentary title of "soft Tommys;" and the tales by which they were caught form the subject of their conversation, and cause many a horse-laugh at those "lodging-houses for travellers" which form so prominent a feature in the notorious Mint. That district is, indeed, the great training-school for professional beggars; and many a boy or girl of our Ragged Schools has been caught in the subtle web spun by these moral spiders.

That there are, however, true Lazaruses still to be found at the very door of Dives none can doubt. Such cases usually spring from prolonged sickness, or from natural physical debility or mental weakness. Many such beggars are cripples in hands or feet, and however willing, are quite unable to do a fair day's work for a fair day's wages. It is, doubtless, to such cases that our Lord referred when he said, "The poor ye have with you always," and they have every moral claim upon those whose social lot is placed at a higher level.

The question, however, still remains, "What test can we apply to judge betwixt the really helpless and those who merely feign distress or poverty?" This is not so easy task as might at the first glance be supposed. For example, we meet a gang of men

apparently covered with sores, and at the first glance our sympathy is excited by their forlorn state; but on narrowly watching these signs of acute disease, we find that the sores are only manufactured ones; bought, indeed, in the Seven Dials, for three shillings and sixpence each. Nor when we see a widow, neat and clean, with three small children, one in her arms, are we quite sure that they have not been hired of gin-drinking mothers at sixpence per day for one and one shilling for three. There is, indeed, a regular beggar-child market; and the professional widow-beggar knows where the nicest-looking children can be hired for the day on the cheapest terms.

Under these circumstances of doubt, probably the best system which has been devised is the plan of relief by tickets; in other words—no giving to street-beggars without prior home visitation by persons skilled in the detection of the wiles of professional beggars. This plan was first adopted at Blackheath, a district much infested by professional mendicants. The plan is as follows:—Every house in this district has been supplied with a sheet of paper tickets. These being perforated are readily separated. When asked for charity, the reply is a *ticket!* Armed with this the beggar walks to the society's office, and his statements having been entered in a printed form, are placed in a sealed envelope directed to the relieving officer of the district. If he be an impostor he never delivers the letter. If, after an official investigation, he is found to be deserving, he is sent to the clergyman or minister of the parish in which he resides, the society supplying funds for his relief. The expense of working the society is very small. So successful has been the plan, that already Blackheath has ceased to be known among the begging fraternity as the "beggar's paradise."

This plan has been copied by Marylebone. A committee consisting of influential persons has been formed, who supply every householder with a packet of tickets; these are given to beggars, who do not receive any relief until their homes have been visited. An alphabetical list is kept of all persons so relieved, either in money or kind. All persons fitted for poor-law help are at once transferred to the parish; and many deserving cases of those who, from false pride, would rather starve than go to the parish for relief, have been aided in their time of trial. Others, however, refuse such tickets simply because they *know* that their tales of misery are sheer impostures. Thus recently three beggars who

refused these tickets were sent to prison for one month each as impostors. These and similar cases have almost frightened these professional beggars out of Marylebone.

Kensington was another suburban spot well known amongst the begging brotherhood as a place where "soft Tommys" abounded, with pockets as deep as their hearts were tender. The press was for some time inundated with complaints that the highways were apparently given up to beggars, who delighted to frighten nervous old gentlemen and ladies with their importunities. What was not given through charity was at last given through sheer fear. At length, about forty gentlemen and some ladies, under the presidency of the Hon. Captain Grosvenor, M.P., have formed themselves into a committee, in order to crush this growing evil. They, too, have adopted the Blackheath plan, with some slight modifications. Premises have been obtained in a central position, where, as the inhabitants have been informed, every case referred to the Charity Office, as it is called, "will be carefully inquired into and properly dealt with." The committee has issued a large number of tickets to *every* householder. Every one is "earnestly requested to give no relief to street mendicants except these tickets." Any distressed person taking one of them to the Charity Officer "is entitled to have his case investigated, and if it be one of genuine distress, he will be either relieved by the committee or referred to some other source from which relief may be obtained." The committee has had its eye upon Mr. Goschen's circular, and hopes "to act in harmony with the poor-law authorities and the various charitable societies in the district." A subscription has been commenced to place the necessary funds at the disposal of the executive. Besides the committee of selected members, every incumbent, "every minister of religion who shall be in charge of a place of worship within the poor-law parish of Kensington, and also every poor-law guardian for the same district," are *ex officio* members of the same body.

Our view of this question would not be complete without referring to the second circular issued by the Poor-Law Board, wherein they suggest that public and private relief of poverty should be so combined that, whilst no deserving case is left unrelieved, no one should be relieved twice over. That this is not unnecessary is proved by a fact recently recorded in the newspapers, that one thriving family of professional beggars in the Far East received aid from five distinct societies at the same

time. This could not have occurred but for the want of co-operation of different societies formed for the same purpose.

We then cordially recommend the plan of giving "relief by tickets," rather than by money, to our readers. This plan does not close the purse on the subtle pretext that because there are so many rank impostors there are not many cases where temporary aid is required. But the plan discriminates between impostors and the needy—the man out of work or sick, and those who may be classed as *hereditary* beggars. By this means we shall do something to root out much of that pauper-feeling which threatens to eradicate all those high moral feelings which formerly characterised our poorer brethren; whilst at the same time we shall help those to whom poverty is really a bitter cup to drink.

WHAT BECOMES OF OUR SERVANTS?

BY REV. J. A. SPURGEON.

It is a constant source of complaint with family people, that servants are, as a rule, so much anxiety, trouble, and expense to the heads of the house. Our experience is different to many, doubtless; for we have had no more trouble from them than we have returned, we fear, with interest, in our demands upon them in sickness and in daily domestic duties. We may have yet to do our share of penance; still it is only fair to speak well of them while we can.

But be they good or bad, what becomes of our servants? Do we know? Do we even care?

Many of them marry. Some of them die. While others go to the country and take a small business. Yes, but there is a large percentage who sink in youth into sin, and especially in old age into want and misery.

With all their failings (and we have known some who had not a few) they are an invaluable blessing to us; and, nevertheless, we believe them to be, as a class, as neglected full often as if they were "pins," to be used for any and every purpose, but not to be cared for as fellow-beings, whose feelings can be wounded, whose bodies experience weariness, and whose souls are precious before God.

We are persuaded that much needs to be done for these members of our own households; and unless it is done, the cry will go on waxing louder and louder, that "our servants are the plague of our lives," and we shall have ourselves to blame for much of our social discomfort. Do we remember them in our prayers, and try to bring them to Christ by loving words and deeds? Or if they are fellow-Christians, do we as such deal with them—as those who have the Master in the house serving us in the person of His members? All this may be done, and should be; and there will be no risk of servants forgetting their proper place or domestic duties because you have done your duty as a true head of the house, and servant of the common Lord and Master of us all.

BALDWIN'S GARDENS ITALIAN FREE SCHOOL.

BY PROFESSOR LEONE LEVI.

A FEW years ago, a goodly number of Italians were wont to meet at the residence of the late lamented Dr. George Duncan for purposes of instruction. He invited them to a treat in the college rooms of the Presbyterian Church, and there and then it was determined to form "a society for the improvement of the Italians in London." The chief object in view being the spread of education, the great majority of the humbler classes amongst the Italians, whether old or young, being unable to read, our first endeavour was to establish an Evening School and a Bible Class, and for that purpose we obtained the use of excellent rooms in Baldwin's Gardens, in the very heart of the district. The School is held in the rooms of the National School. It is held on Monday, Wednesday, and Friday evenings at 8.30, and on Sunday at 3.30 p.m. We opened it free to all, and we teach Italian and English, writing and arithmetic. At first, the attendance at these classes was slender, but as our labours began to be better appreciated, some forty or fifty Italians mostly all adults, entered their names. And so pretty much it has continued ever since, the number fluctuating from twenty to forty. There are Ragged Schools in London in abundance, there are works of charity and benevolence going on on all sides, which might open the hardest heart, but there is something peculiarly touching and interesting in the group of Italian image-makers, organ-players, and other artisans receiving instruction in these rooms.

Under the name of a Bible Class we have substantially a religious service. Usually we begin with reading a portion of the Old Testament, and follow it with a short address, which often proves most useful. After this we have a hymn. Then the class read a chapter, verse about, of the New Testament, which is explained and enforced with special reference to the condition and wants of the Italians present. Another hymn is afterwards sung, and we conclude with prayer, the whole service being conducted in Italian. The hymn-book was obtained from Florence,—a beautiful collection, containing many gems of Italian and French harmonies.

For the convenience of those coming from a distance, tea is given after the lesson every Sunday, and prizes are frequently given to those who are most regular in their attendance, and who best answer questions on Biblical subjects; and certainly nothing could be better than the order and attention which have all along prevailed in the Class and School on all occasions. For this, indeed, we have reason to be very thankful, seeing that the Roman Catholic priests have often threatened with excommunication those who come near our place. A singular episode on this subject I may narrate. One Sunday, whilst the Bible was being read, a priest entered the room, and immediately all eyes and ears were directed to the exalted personage. Invited to be seated, and to offer any observation, he did not hesitate one moment to take advantage of the opportunity. The subject under consideration was the parable of the Sower, and taking hold of the passage, "Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given," the priest maintained that it was useless, if not presumptuous, to attempt to teach to the masses what was only intended for the Apostles and their successors! He was answered, that the Bible was the common inheritance of ministers and people, and his attention was called to the passage, "The

common people heard Him gladly." There was, in short, an animated discussion which intensely interested his Italian parishioners. As a rule, however, we do not enter into any controversy, or care to argue on any grounds of divergence in human opinions. We can say with truth, not a word is spoken which need give offence. We pursue the task of making the Italians acquainted with the Word of God, well knowing that the entrance of that Word gives light. Many Bibles and Testaments, kindly granted by the British and Foreign Bible Society, have been distributed, and portions of the Bible have been also freely circulated, as well as a great number of Italian tracts granted by the Religious Tract Society.

Many public lectures are also given to the Italians in connection with the Society, and various other means are attempted with a view to instruct their mind and elevate their taste and morals. Knowing how fond the Italians are of music, and how cheerfully they contribute their quota when required for public enjoyment, we have often a "festa," which attracts some two or three hundred of them. On the second Saturday in December last we had one such, which proved immensely interesting from the great variety of costume shown by the natives of almost every province of Italy, and especially from the ability exhibited by some of them, both in instrumental and vocal music. It was a great success, and the fruit of it was seen in a crowded Bible Class the following Sunday, when, with great appropriateness, we had Joseph and the coat of many colours, and the parable of the Prodigal Son as the second lesson.—*Abridged from the "Sunday Magazine."*

RAGGED SCHOOL EMIGRATION.

On May 17th ult., a party of thirty-two juvenile emigrants for Canada assembled at the office of the Ragged School Union for their farewell meeting. Twenty boys and twelve girls, of ages varying from twelve to eighteen, had been selected from various Ragged Schools in London, and were mostly without fathers or mothers, or in a state of entire destitution. The Earl of Shaftesbury, who took the chair, was supported by Mr. J. I. Briscoe, M.P., Rev. E. Spooner, Messrs. T. White, Emigration Commissioner for Ontario, W. Dixon, Emigration Agent, G. Duddell, Miss Crispe, Mrs. Davidson, &c.

Mr. J. G. Gent explained that bag and baggage had been provided, as they well knew, having discarded their rags and already habited themselves in new clothes; steerage passages were obtained for them in the "Moravian," Inman's Line of Ocean Steamers, Liverpool to Quebec; arrangments made with kind friends to receive them on landing, and situations, for the first twelve months, at least, secured for them, which with God's Providence they would safely reach in a fortnight. This opportunity of leaving a country in which they had experienced so much hardship and misery, where they were destitute and entirely dependent, for new homes in her Majesty's colonies, with a future before them so hopeful, was mainly owing to the ladies and gentlemen gathered around them, and the earnest friends and donors in London and Brighton who had paid for all these good things and arrangements. In addition Mrs. Davidson had kindly consented to accompany them over the sea, and not to lose sight of them until they were all comfortably settled in their new homes. It remained for the emigrants to prove that they were grateful to all their kind friends for this kindness by striving diligently to please their future masters and mis-

tresses, and, perhaps, in a few years they would be able to help others in the same way as they were now being assisted.

The EARL OF SHAFTESBURY said:—Dear Boys and Girls,—We have come here to take leave of you. You are going across the sea, and let me tell you we are very sorry you are going. We do not like you to leave us, but we think it is the right thing for you to do. If you avail yourselves of all the kind instruction you have received from your teachers, of all the lessons you have learned, and endeavour to carry out the advice which our reverend friend, Mr. Spooner, has just given to you in his address, you will look upon this day as one of the happiest of your lives. God hath given you a great number of friends to take an interest in your welfare. You have the good ladies and gentlemen here present to take you by the hand; and I must ask you, dear children, to be very careful in what you say or do, for a great deal depends upon this, as you all know. It is not alone your *own* characters that depend upon it, but my character, and the character of all the good friends you see before you. This is to be done in various ways,—by showing you have been well trained by your teachers; by observing good habits; by striving to please your new masters and mistresses, and by helping each other. Let me tell you that there is not one here, however poor, who may not be of some use and be the means of doing some good to others. Last night at a Ragged School in Golden Lane, I told them this story, which the friends at my side may have heard before, but which will be new to you. Some time ago, a poor street sweeper without shoes or stockings, and who could neither read or write, was instrumental in doing a large amount of good. His only possession was a broom; and you may ask, who, of all the world so little able to do good as a crossing sweeper? But let me tell you that he did more good than a great many grand people who go about the world. Whenever he saw a ragged boy or girl, he used to ask the question, "Do you go to a Ragged School?" and if the child said, "Yes," he allowed him or her to pass on, but if the child said, "No," he would then say, "Come along with me," and would at once conduct the child to the neighbouring Ragged School to the teacher to be taught. In this way he was able to bring between fifty and sixty poor children under instruction. Well, if he could do good, surely every one here can! Some years ago we sent out a large number of girls and boys, and so well did they conduct themselves that a letter was sent to me asking that *more* of Lord Shaftesbury's lads might be sent. Do not let me hear after you are gone that they want *no more* of Lord Shaftesbury's lads, for this would break my heart. I hope, by God's blessing, you will prosper in your new country. Be careful not to be misled. You will see and hear a great many wicked things. You will meet many who will try to mislead you. The sailors, for instance, may offer you a piece of pudding or some other trivial thing in exchange for that good knife you have got; however, do not be tempted, but remember what we are told in God's word, "to be as wise as serpents and harmless as doves." As I said before, you must be prepared to rough it, and if you are patient and attend to your duties you will prosper, depend upon it. Our excellent departed friend, Judge Payne, used to tell us in his very happy way of a boy who emigrated from this country and became prosperous. He went on step by step until he became possessed of a large farm. Writing to Mr. Payne at this time, he says, "My two first rams were named, the one 'Judge Payne,' and the other 'Lord Shaftesbury,'" and what I say to you is, go and do likewise. Should you do well, and feel inclined to name any of your pets after me, I can only say it will give me great pleasure. In conclusion, I hope God's blessing may rest with you. Read God's word and stick close to the Lord, and he will never leave or forsake you." His lordship, before resuming his seat, presented to

each emigrant a parcel of books to read on the voyage.

Mr. J. I. Briscoe, M.P., after a few words of advice to the young people, said, he should be glad to be of some use to them, but their friends had so amply provided for them he was at a loss to know in what way he could serve them. However, it was suggested, that although the new outfits had capacious pockets there was probably little or no money in them. He decided, therefore, to place in Mrs. Davidson's hands the sum of five shillings for each emigrant to receive on his or her arrival in the Colony.

Addresses were also given by Rev. E. Spooner and Messrs. Brooker, Mcunstephen, and Duddell. The emigrants were then conveyed to Euston Station *en route* for Liverpool, from whence they embarked in the "Moravian" for Quebec, on the afternoon of the 19th of May.

AT A CHILDREN'S CHURCH.

With the regularity of clockwork, at a quarter to ten o'clock every Sunday morning, a gentleman and his young daughter cross the Kingsland Road on their way to the centre of London. Nothing in their *outward* appearance indicates their errand. It is true the gentleman *always* carries a large bag of biscuits; but with these surely they cannot be going to church! We will follow at a respectful distance, and thus, without surmise, ascertain what becomes of the biscuits, as they have none on their return.

After passing through a labyrinth of streets, father and daughter enter a large Ragged School, where a thousand and more of the "flotsam" and 'jetsam" of society, in all their miserable wrecked appearance, are preached to by earnest educated gentlemen. But our pair take no part in this service. In a smaller room than suffices for the large congregation, they find a little flock of perhaps a hundred, ranging from one year old to thirteen or fourteen. Smiles greet them on entry, and immediately, after a shake or two of the hand with one or two elder children, they begin their morning's business. The daughter marks down the principal names, and while she is doing so the father walks round, speaks to and recognises the children individually, shaking hands or patting on the shoulder, according to their age. By the time this is over every face smiles like the sun in winter. He knows how the sick ones are, and he has received two or three requests for prayer for "mother," who is ill, "father," who is out of work, or "little Nelly," or "Tommy," who has had no breakfast, or "Johnny," who wants shoes. Now, for the first time, a small biscuit is given to each "babe" under five years of age.

Service begins. A simple hymn of praise, repeated verse by verse by the children, is led by the daughter; then prayer, suited to the children's capacity, follows, it being repeated line by line as it comes from the mouth of the father. *This* prayer of praise, thanks, and solicitation, though not long, embraces all their little interests; and that it is appreciated is proved by the fact that one day, when the daughter was ill and the father had to take part in the "large" service, a stranger being appointed for the "lambs," a chorus of voices complained afterwards that *they* had not been allowed to pray.

Another hymn follows, then biscuits to the babes again, and the "sermon" begins, the text chosen being one likely to be useful in after years, as well as comprehensible now. This is rehearsed three or four times, line by line, by the whole congregation, then those who know it come forth and repeat it to the preacher. The address is simple, and the illustrations suited to the capacity of the hearers. Another hymn succeeds, of a spirited measure, then the father prays, and the doxology, sung, closes the service. The remaining biscuits (the smallest babes having, perhaps, received half-a-dozen in the course of the service to keep them quiet) are then distributed to the audience, those who said the text receiving two extra, and the happy congregation depart, having, it is believed, spent a profitable hour.

The audience is very fluctuating, only a moiety being regular attendants; so much so that it is believed above 600 different children appear from time to time during the year. Not because they do not wish to come, but because "father" or "mother" will not be disturbed from his or her Sunday morning slumber, sometimes an extra indulgence for hard labour during the week, but more often the result of intemperance on the Saturday night.

Although these labourers, father and daughter, are amply rewarded in their own souls for what they do, they often get doubly blessed. Within the last few weeks three of their lambs went to heaven, one between five and six years, with such a sure and certain hope of everlasting bliss, that her family could not but admire her patience, and wish to meet her "around the throne of God in heaven," where "thousands of children stand," as she told them in her last hymn of praise on this earth.

The other instance was more singular. A father who boasted of "making no professions," had a boy of five summers ill. The child had never been to any School, but at midnight he told his sorrowing parents he was about to die, and asked them to read of Jesus and to pray. The father loved his boy, though he did not care for his Saviour or his God. So to ease his suffering child he drew forth the great family Bible and the prayer-book, dusted them, and father and mother read alternately until the little, loving, longing spirit departed, between three and four o'clock in the morning, to be "for ever with the Lord." The father had studiously kept the children ignorant, but a little playmate but a year or so older, and a Ragged School scholar, though he could not bring the child to Church, had brought him to Jesus by following in the footsteps of the Teacher he loved.

More we could relate, but we think we have shown enough to prove that even an hour devoted to "one of these little ones" has its reward.

F.

SCHOOL AGENT'S WORK, No. I.—WEST AND SOUTH.

From Mr. Hytche's *Sixteenth* Annual Report we make the following extracts to show the progress and condition of the Ragged Schools in the western and southern districts.

In the combined divisions, there are seventy-eight institutions,—forty of these being in the south.

Last year the following Schools were opened:—

1. Collier's Rents, Borough.—It is at present confined to Sunday morning

and afternoon; the attendance being 160. The teachers, however, meet about forty scholars every Tuesday evening for spiritual conversation. They also meet on another evening, when the lesson for the coming Lord's day is studied.

2. OXFORD TERRACE, HATCHAM.—This is a Girls' Night School conducted solely by voluntary teachers. The average attendance exceeds sixty. A Sunday Afternoon School is also held.

Last year I paid the following

VISITS.

Sunday Schools	75
Day Schools	370
Night Schools	203
Special Business and Conferences	103
Local Committees	9
Public and Social Meetings	17
Parents' Meetings	11
	788

Every year since my appointment, the machinery of the Schools has extended, so that the bulk now include all that is needed to meet the social and spiritual claims of the destitute classes. In many cases the suggestion came from your agent; and the instances are few where his advice was not sought, especially for plans for their effective working. On this, indeed, the success generally depended; for upwards of twenty years' experience leads to the conclusion that the success of any Ragged School operation more depends on *details* than upon sound principles.

The following is a list of forty-one new operations, namely, three Sunday Schools; seven Night Schools; four Penny Banks; nine Clothing Clubs; one Shoeblack Society; one Boys' Lodging House; five Parents' Meetings; three Bands of Hope; and eight Ragged Churches.

SUNDAY SCHOOLS

are held by seventy-one institutions. In addition, ordinary Sunday Schools are held in two buildings occupied as Ragged Schools during the week. Of these Sunday Schools, thirty-seven meet in the morning, and are attended by 1,500. The sixty-four which meet on Sunday afternoon are attended by 5,430. The fifty-nine which meet in the evening are attended by 6,268.

The number of teachers returned is 1,360; but, as 150 only profess to teach on week days, this reduces the nominal staff to 1,210. Many, doubtless, teach in ordinary Sunday Schools in the afternoon, and are too tired for regular evening work. Others, however, only profess to teach on alternate Sundays. In these cases, there is little hold on the scholars' affections; and, not only are such classes the most noisy in the School, but the report of conversions is a rarity.

The Sunday Night School of Grotto Passage reports a gratifying increase in its staff. This is caused by some of the members of the Hon. Miss Waldegrave's Milliners' Class giving most effective services.

The order of most Sunday Schools is good. By way of inducing order, Ogle Mews has a list of expelled scholars suspended in the schoolroom. To prevent the interruption of marking attendance at the close of School, the teachers of Brook Street mark the names as the scholars enter on a card suspended in the class. Disorder is often caused by admitting scholars during the opening devotional exercises. To prevent this, agent always suggests that the doors should be closed during the opening exercises, and that no one be admitted till they are concluded.

Four scenes from agent's diary show the kinds of disorder most prevalent. *Fitzroy Market:* Roughs outside kept rushing in; and those inside kept shouting and stamping. In aiding to quell this riot, agent ruptured bronchial tubes. *Davis's Mews:* During the opening prayer, the elder boys kept laughing in chorus. Some being expelled, they marched out in a rank, shouting and stamping. *Hill Street:* Boys uncontrollable. Laughed aloud during prayer. Several were expelled. *Harrow Street:* The bulk rushed in shouting. Many forms were slyly knocked down amidst a chorus of laughter. In this case the disorder was ascribable to deficient staff, for with 250 scholars, there were only fifteen teachers, giving upwards of sixteen scholars to each teacher.

In order to keep elder scholars in connection with the Sunday School, there are twenty-one senior Bible Classes, with 450 scholars. The Doughty Street class also meets on one week evening. The Druid Street and Collier's Rents Bible Classes also meet one week evening for private converse and prayer. To deepen religious impressions, the Lansdown Place teachers have held some "revival" meetings of elder scholars; and every Sunday evening about fifty elder scholars of Amicable Row remain for private conversation on spiritual matters. By these and similar means, including many *letters*, spiritual impressions have been deepened, and a few have been admitted into church fellowship.

Most Sunday Schools conduct Prayer Meetings at the close of the Sunday Night School. At many, the elder scholars are permitted to remain; and the cases are rare where they do not show the reverence becoming such a gathering. This not rarely leads to profitable conversation with scholars who are under spiritual impressions.

DAY SCHOOLS

are held by fifty-one institutions. In addition, cheap pay Schools are held in twelve buildings rented as Ragged Schools on week nights. They may be thus divided: namely, eight Boys', eight Girls', and forty-six Mixed or Infants', making sixty-two distinct Schools. On the School registers there are upwards of 11,000 scholars; but the average attendance does not much exceed 8,000.

These Day Schools are taught by 106 teachers. Twenty-six Day Schools are aided by 186 paid monitors; some of whom take sole charge of the infants. Eleven Schools are aided by volunteers, who usually take the reading lessons or teach needlework.

As heretofore, I have strictly watched the class admitted. Cases of gross deception are continually discovered by your agent, the mothers having been

guilty of falsehood to escape paying the School fee they could well afford, During the past year ninety-three were thus examined, of whom forty-one were excluded. This makes 305 cases personally investigated during the past four years, of whom 121 were at once dismissed. To show how anxious our friends are to keep the Day School to the right class, it may be stated that the secretary of Moor Street visited the homes of all the 200 scholars enrolled: his visit resulted in the exclusion of only two scholars. During the past year the teacher of St. James's Place refused to admit above forty scholars, whose parents could well afford to send them to superior Schools. It must not, however, be forgotten that the love of finery on the part of foolish parents causes many girls to appear above the class; and thus the teachers and agent are in continual conflict with the mothers about necklaces and tawdry earrings. In other cases the tidiness of the children is due solely to those Clothing Clubs which replace rags with neat apparel.

The use of time-tables is more customary than formerly. During the past year I revised several, on the principle to so vary the routine that sameness should be avoided, and that the elder scholars, who often, from home duties, attend irregularly or late, should not be neglected.

Last year I examined all the scholars who had attained six years in the life of Christ and Bible texts, and also in secular knowledge. By the annexed tables, it will be seen that 7,357 were present, of whom 4,112 were examined. Of these, 693 passed in the Bible, 1,436 in reading, and 2,070 in writing; 1,745 passed in division, 867 in subtraction, 453 in division, and 589 in multiplication; 582 passed in the multiplication table, and in notation 1,049 did three, and 591 four figures.

NIGHT SCHOOLS

are held in sixty-four buildings. They may be thus classified: 32 Boys' Schools, 40 Girls' Schools, and 23 Mixed; or 75 distinct Night Schools. The nightly attendance is 3,431, but there are 5,471 enrolled. Nor are these merely nominal scholars, seeing that the bulk attend at least one night in the week.

These Night Schools are taught by 70 paid teachers. Eleven Night Schools are aided by volunteers, and twelve are conducted solely by voluntary teachers.

Last winter the average age of the Night Scholars increased. This is in some degree caused by the increased order of most Schools, for well-conducted lads cannot be expected to attend any School which is more like a "bear garden" than a School.

Many Schools are much molested by the "roughs" outside. The following are a few examples of this growing evil. *Giffin Street:* The conduct of the outsiders was so outrageous that a wooden screen had to be erected on a vacant space in front of the School, to prevent their rushing into the School when the door was opened. Even now some one has to ask "Who is there?" before the outer door can be prudently unlocked. *Moreton Street:* Gangs of young harlots usually throng the door. When the door is opened, they often rush upstairs in a body, using obscene language. *Robert Street:* During teaching, a gang of young thieves kept

rushing upstairs, shouting and swearing. No scholar could leave unmolested. *Druid Street* was closed because no master could be found who was equal to its management. Shouting, drumming at the door, and throwing mud and stones at the window, was their nightly amusement, varied by tripping up the master as he entered. *Cottage Place:* The boys who congregate outside keep knocking at the door, throwing mud at the windows, and stopping the keyhole with mud or stones.

These nightly scenes cause ten Schools to keep the door locked; and five more to employ men at the door to keep the "roughs" out. This class, as a rule, can only be attracted or managed by voluntary teachers, and it is to be regretted that in districts where they abound such aid is not forthcoming. Thus in Westminster, out of seven institutions, there are only three Week Night Schools, and one only (Broadway) is aided by voluntary teachers. What makes this more painful is the fact that only two attempt to meet their spiritual claims on Sunday evenings; and thus we find these young thieves, week-night and Sunday, standing in groups gambling or fighting.

Besides the usual secular studies many subsidiary measures are adopted. Thus Doughty Street teaches drawing from models. The teachers of Nelson Street and Lancaster Street read some interesting book once a week. Green Street and Lant Street have bands. The nomination of poor but well-conducted boys to the four Shoeblack Societies in my districts also exercise a salutary influence.

I think it desirable to mention one growing evil in Night Schools, namely, the want of fires in many Schools during winter. Whether employed in factories, or street boys, they come into the School half-frozen, or half-drowned, and as there is no fire they can scarcely write, and go away dejected. No Night Schools are so popular or orderly as those where a good fire makes up for the want of a fire at home.

INDUSTRIAL CLASSES.

There are seven Boys' Industrial Classes in my district, with about 200 members. In addition, the St. James's Place School has established a Shoeblack Society which is confined to their scholars.

Upwards of 1,700 girls are taught plain needlework, knitting, or stocking-mending. The girls of Green Street and Croydon make shirts for the Boys' School—a practice which might be beneficially followed by other Girls' Schools. In every case where dinners are provided during the winter, the elder girls assist in cooking and waiting. In many other Schools the weekly scrubbings devolve on the elder girls.

BANKS AND CLOTHING CLUBS.

In my division there are forty-two Banks and thirty-five Clothing Clubs. Provident Clubs are also attached to the Schools in Church Place, Linton Place, and Perkins's Rents.

The Clothing Clubs also work satisfactorily; they supply work for the Mother's Meetings, and help the daughters of charwomen to do the family

needlework. In many cases, too, by the adapting of cast-off clothing, many children are tidily clad who would otherwise be in rags.

PARENTS' MEETINGS.

In my district there are forty-one Parents' Meetings, with upwards of 1,300 members. There are also thirty-eight Ragged Churches or Mission Services, which are attended by about 1,600 persons. There are also Working Men's Clubs connected with Perkins's Rents and Marigold Street. In addition, there is a Reading Room opened for men every evening in Nightingale Street, the backward members of which are taught reading and writing.

SANITARY.

The health of the scholars, especially in Schools bordering on the Thames, was very bad last year; scarlet fever so prevailed in various localities, that it was not uncommon to find the attendance reduced above one third. On one occasion 70 were away with scarlatina from Lant Street, and at one visit I found that 10 had just died in Poplar Place. In every case where fever broke out in a house, I advised the manager and teachers not to let any one living there attend the School until it had abated.

Some buildings are so overcrowded that health can scarcely be expected. To remedy these physical evils some overcrowded schoolrooms have been rebuilt. Crescent Place was removed to a new building in Ives Street; Paul Street was also removed to Hatton Street, where, with slightly increased space, the light and ventilation are improved. Salisbury Row now occupies a new and very large schoolroom in Townsend Street, instead of a dismal shed. To the Schools in Grotto Passage, Moor Street, and Henry Street, other rooms have been added through agent's advice. By this plan above 800 additional scholars can be accommodated. In every case, too, the School looks more cheerful from that increased light which long experience shows to be as essential to health as ventilation or adequate space.

But *outside* physical evils, over which the managers have no control, still prevail in many districts. Thus Gray's Yard, George Street, Horseferry Road, Prince's Street, Lant Street, Harrow Street, and Redcross Street, suffer much from the foul smells from bone or tallow factories, or from stables or cow-houses. In some cases horse excreta are removed *after* the School has assembled, and the stench, which is unbearable, is enough to cause fever to ravage the district. Agent always suggests an appeal to the Vestries in such glaring cases, but as many inspectors, either through fear or favour, seem to neglect their duty, the evil, if abated for a time, soon resumes, and these fever-beds again spread their miasma far and wide.

A few cases where my suggestions were found beneficial may be cited:—

1. *Ives Street, Chelsea.* For many years this School was held over a stable in Crescent Place. This locality was so respectable that the householders continually protested against the School being planted there. In addition, the schoolroom smelt so abominably that the teacher was constantly ill and visitors felt sick. From the size of the room, only about fifty boys could be admitted into the Day School; the girls, forty in number, only attending the Night School. This School, however, now meets in a new building in

the right locality. By the advice of agent it has become a Mixed School, and the attendance has risen from 50 to 180.

2. *Moor Street, Edgware Road.* This schoolroom was overcrowded. The presence, too, of about sixty infants often interrupted the elder scholars. An unoccupied room upstairs has, by advice of agent, been granted to the infants, who are now formed into a distinct School, under an assistant teacher.

3. *Exeter Buildings, Chelsea.* A Girls' Night School was formerly conducted here, but it had been suspended for nearly three years. On the appointment of a new mistress, a Girls' Night School was opened last winter, and was attended by 35, many of them Cockney Irish.

4. *Henry Street, Kent Street.* This schoolroom was overcrowded, whilst an eligible room on the first-floor was unused in the day time. By agent's continual advice, this room is at length used for the girls under a female teacher; and the School has much improved in order.

5. *Ernest Street, Notting Hill.* This School, up to November last, met in a room attached to a chapel. As the landlord objected to the noise, the Sunday School was given up some time ago. The School having been removed to new premises, agent conferred with Committee on the subject, and a Sunday Evening School has just been opened, attended by 100. The Day School attendance has also nearly doubled.

6. *Grotto Passage, Marylebone.* The schoolroom was overcrowded, while at the same time there was an adjacent room, separated by a partition, which was rarely used save on Sunday. Agent having seen the Refuge master on the subject, this partition has been removed by the Refuge boys. By this means the room looks more cheerful, and 100 more scholars can be accommodated. The Sunday School, too, instead of being carried on in two rooms separated by a staircase, now meet in one room.

7. *Gray's Yard, Oxford Street.* For some years there has been no Boys' Night School connected with this old institution. Agent often referred to its need, more especially since the removal of Hinde's Mews School to another district. The Committee at length saw their way to adopt the advice, and a Boys' Night School is now opened thrice a week, with an average attendance of forty, all above the usual age.

8. *Hill Street, Dorset Square.* Some time ago agent met the Committee with a view to the reorganisation of this old institution. As a result of his advice, the infants are now taught in an upper room by an assistant. A Mother's Meeting and a Clothing Club have also been organised.

A MODEL TOWN.

LAST January the Right Hon. John Bright gave an earnest address to the working men of Birmingham. He concluded his stirring speech as follows:—"It is a fact that no government, that no administration, that no laws, that no amount of industry or commerce, that no extent of freedom, can give prosperity and solid comfort to the homes of the people, unless there be in those homes, economy, temperance, and the practice of virtue

This which I am preaching is needful for *all;* but it is especially needful for those whose possessions are the least abundant and the less secure. If we could subtract from the ignorance, the poverty, the suffering, the sickness, and the crime which are now witnessed among us, the ignorance, the poverty, the suffering, the sickness, and the crime which are caused by *one* single but most prevalent bad habit or vice—the *drinking* needlessly of that which destroys body and mind, and home and family—do we not feel that this country would be so changed, and *so changed for the better, that it would be almost impossible for us to know it?*"

These remarks are amply confirmed by the results of a recent experiment in the north of Ireland.

Bessbrook is an Irish manufacturing town near Newry. Its proprietor is Mr. J. G. Richardson, a leading member of the Society of Friends. This gentleman, with one or two other "Friends," founded the Bessbrook Spinning Company, and erected there the Bessbrook Mills. The factory has grown so large that it gives employment to three thousand hands, most of whom reside in the neighbourhood of the works. In Bessbrook there is no licensed public-house, nor is there one on any of its surrounding lands. There are no police in the place. The Irish constabulary, armed, occupy every town in Ireland, and have barracks for half-a-dozen men each along every road-side; but there are no police in Bessbrook. Mr. Richardson alleges, that so long as he keeps out the public-house they can do without police; but that so soon as the tap-room is introduced they will require the constabulary. There is no drunkenness in Bessbrook: in short, the operatives are models of sobriety and good order.

Of course it is not meant to be said that they have not their faults and their failings, like mankind everywhere; but the town is wholly free from the sad scenes which are to be met with publicly every day in much smaller populations, and the population of Bessbrook is composed entirely of operatives; while that of many other towns is mixed, comprising the wealthy and the poor. The operatives themselves have not two opinions on the question of the absence or presence of the public-house. They are agreed that if licensed houses were open in Bessbrook, the reading-room, the library, the schools, the co-operative societies, would be deserted by only too many, for the allurements of the dram-shop; and that another establishment, hitherto unknown in Bessbrook, the pawn-office, would soon be required. And not only so, but the police barracks, and handcuffs, and the dark cell, would come into fashion, too, and homes now happy would soon be rendered miserable.

All this Mr. Richardson had seen in too many other towns, and he decided on keeping the licensed public-houses out of Bessbrook. The results have decidedly confirmed him in his resolution, and would convince the most sceptical of the wisdom of the course he thus adopted, if the town were only once or twice visited by them. Coupled with the last negative point of management is also the exclusion of the police and pawn-offices, as already referred to. These follow in the wake of the dram-shop, and the exclusion of the public-house renders all the rest unnecessary.

RAGGED TOM THE SURETY.

One Sunday afternoon a big boy stood at the door of a Ragged School. He was so bad that he had been turned out of School the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said, "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a School, when a big boy sets a wicked example."

"We know he is a bad boy at School, sir," said the parents; "but he is ten times worse at home: he will be lost if you do not take him back."

"We could take him back if we could secure his good behaviour. I will see," said the superintendent.

So he stepped back into the School, and rang his bell for silence. All listened while he said, "That boy wants to come into the School again; but we cannot take him back without making sure of his good behaviour. Will any one be surety for him?"

A pause followed: the elder boys shook their heads. They said they knew him so well. The others did not care for him.

But one little boy pitied the big bad boy, and was very sorry that no one would be surety. This little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard his little voice, saying, "If you please, sir, I will, sir."

"*You*, Tom! a little boy like you! Do you know what it means to be a surety, Tom?"

"Yes, sir, if you please: it means that when he is a bad boy again, I'm to be punished for him."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he 's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with a downcast face, walked across the room. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that. I'll never let that little fellow be punished for me—never!" I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety.

As the children were leaving the School, the superintendent saw this big boy and little Tom walking and talking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son Tom?"

"Oh! he is just gone up-stairs with a great boy that he brought with him. I don't know what they are doing."

"May I go up?"

"Oh, yes, sir."

The superintendent went slowly and gently up the stairs, and as he reached the top he could see through the door that Tom and the big boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the School, O Lord, make him the best boy."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them. The big bad boy became one of the best boys in the School. God raised up friends for "Ragged Tom," who put him to School, and, after that, sent him to a Missionary College. He is now a missionary, and is preaching to the Africans about JESUS, who became the *surety* for sinners.

Poet's Corner.

SUMMER IN OUR ALLEYS

WHO is it comes in robes of fiery amber,
With languor in her hot and heavy breath?
Who, felt, not seen, within the poor man's chamber,
Wherein she dealeth fell disease and death?

Oh, brothers, sisters, in these stagnant alleys,
Lift up your voices, let your cry resound,
Of longing for the breezy hills and valleys,
Where lavish flowers bestrew the happy ground.
Where birds are singing, and a thousand voices
Send forth the psalm of thanksgiving and praise,
Where waving wood and rippling rill rejoices,
Through the fair length of these sweet summer days.

Cry, ye, "Our summer time is joyless, dreary,
There is no gladness in the lengthening light;
That only makes the loud, long day, more weary,
Before it falls into the swoon of night.
No azure skies for us, no daisied meadows;
Beauty 's forgotten in this land of ours;
Our darkling lives are lived amid the shadows,
Heaven's stars scarce farther from us than earth's flowers."

Oh, Father! fill men's hearts with helpful pity
For these thy equal creatures as they are,
Poor haggard prisoners in the monster city,
That maketh prey of all things pure and fair.
For if we happier ones could bring these others
Some of the blessings showered on us to share;
If we could lead our sisters and our brothers
Into thy precious sunshine and sweet air;
If we could make their darkened eyes see clearer
The light that to this lower world is given:
Then might their starved souls at length feel nearer
Unto thy love—the other name for heaven.

J. J. M.

Teachers' Column.

IN WHAT SPIRIT SHOULD WE WORK?

How much, says a writer in "The Sunday Teacher's Treasury," of our success depends upon the *spirit* we carry into our work! A work of such va t importance as that of "training up the rising generation in the nurture and admonition of the Lord" demands—

1. *An earnest spirit.* As we meet our charge from week to week, should we not feel as if we saw it inscribed on every countenance, "Son of man, I have made thee a watchman"? How much of God's glory and the temporal and eternal welfare of men is perilled upon our faithfulness! How limited the opportunity we have of discharging our duty to God and the young! One day out of seven, and only a few hours of that; when in the meanwhile perhaps the young may be exposed to counteracting influences of evil. How rapidly the years of school life pass, and then the young go away to fulfil their stations in society and pass beyond the influence of our efforts. The value of an immortal soul—the awfulness of its loss—the influence it will exert in life—the close and responsible relationship in which God has placed us one to another, should startle us into earnestness, while the blessedness and eternal reward of winning one soul to Christ should constrain every effort of our life.

2. *A prayerful spirit.* We need to pray that we may be divinely guided and sustained in our work; we need to pray that the hearts of those committed to our charge may be prepared of God, and his word spoken may be made effectual in their salvation. Oh, we need expect no results without real, earnest, believing prayer. While the hands of Moses were held up in intercession to God, the children of Israel prospered; but when they began to hang down, the victory was to God's and their enemies. The individual needs and circumstances of each of our class should be made a matter of prayer and intercession on our part to God.

3. *A watchful spirit.* We should notice the character and peculiar needs of each of those committed to us of God, and adapt our instructions and counsel accordingly. We must watch our own character. We need to mind how we speak and act before our charge, both in school and whenever we are brought in contact with them. Influence is a talent we possess to a very great extent. We cannot hide it in a napkin and give it back to God as we received it; it is constantly doing its work; our character is constantly passing into that of the young entrusted to us. How we should watch and pray that our influence, wherever it tells, should draw the soul to God, and that our conduct should confirm the precepts of our teaching and not weaken their force!

4. *A spirit of Faith.* We sow the Lord's seed at the Lord's command, and cannot labour in vain. We are honoured instruments of his purposes of mercy; his glory is intimately connected with our success. It is secured by the death and mediation of Christ. To some, alas! we may be a savour of death unto death, but to some we shall be a savour of life unto life, and in every case a savour unto God. The loving Saviour wept over Jerusalem, and yet immediately after said to his Father, "I have finished the work which thou gavest me to do." He had finished it, though it seemed a failure. And so we, in witnessing to his truth, are finishing the work God has given us to do. Our teaching and witness are part of that moral government that God has arranged for our world. Our work is of God, and is with God, and must eventually glorify him, whatever be its result to men.

5. *A spirit of love.* The love of Christ

does not weary. This love will make us patient and persevering under discouragements and difficulties; it will make us firm and yet gentle in reproving faults and maintaining necessary discipline.

J. P. H.

Correspondence.

COW-HOUSES *v.* RAGGED SCHOOLS.

To the Editor of the Ragged School Union Magazine.

Sir,—Many reports of Ragged Schools refer in strong terms to the foul odours which ofttimes enter the School from adjacent slaughter-houses, soaperies, or tanneries. Your readers may imagine, if they can, the horrible stench which emanated from a Bermondsey tannery when it caused the teachers to rush out in a body and to close the Sunday School for that evening. But of all these foul smells—an . who could possibly count them, seeing their name is legion?—not one can be compared with those which are born and bred in those cow-houses which, for some inscrutable reason, are usually planted in districts where our poorer brethren live. From their foul character they forcibly remind us of Coleridge's famous epigram on Cologne, that "city of sinks"; and well deserve the name once given them by a poor woman—"Knock-us-down-smells."

If any one thinks this picture exaggerated, he has only to visit a Ragged School which is planted near a cow-house, and he will speedily learn—forgive me if I say, *see*—what these foul odours are, and will speedily testify that our censure is as mild as mother's milk compared with the terrible reality. Nor do these evils abate. It is true that no cow-house can now be used without the license of the magistracy; but as their visits are usually known beforehand, the cow-houses are, of course, furbished up for the occasion by their wily owners, and so look neat and smart and wholesome, but when this yearly crisis is over, these evils come back with sevenfold power, and their "last state is worse than the first."

The only wonder is that such districts have any population at all, and that the dead-cart, as in the days of the plague, does not greet us in every direction. But that hundreds of the very poor *do* die through this cause, and that thousands more are wan and sickly, is a necessary result of such pest-houses being permitted to disseminate their miasma far and wide. For just as punishment is the last link in the chain of sin, so this violation of the Creator's physical laws entails its own special penalty—chronic disease, if not death.

Some evils are dubious, but this one has no element of uncertainty to prevent its being at once stamped out. The unanimous voice of the medical officers of health has again been heard, insisting upon a certain amount of space being allotted for each animal, varying from 1,000 to 1,300 feet according to the nature of the district. Some few of the vestries have endorsed the opinion of their officers of health, as at Paddington, where the

vestry have resolved to oppose all licenses for cow or slaughter houses where the premises are within fifty feet of any human habitation. Dr. Buchanan, of St. Giles's, has also been fortunate. He has insisted upon 1,300 feet being provided for each cow, and has obtained it by opposing licenses when this amount was not provided. Dr. Buchanan affirms that from careful observation he finds the rate of human mortality greater nearer cow-houses. Dr. Ballard, of Islington, reminds us that the cattle plague broke out in town sheds, viz., in Islington, and he feared the deaths from this disease were greatest where the cows were most crowded together.

Surely, then, it is time that these and similar nuisances should be at once, I will not say abated, but *extinguished* by the strong arm of the law. This can only be effectually done by removing cow-houses to more open spots, or by following the precedent set by our cemeteries and removing them into the country. We no longer permit corpses to kill the living; why then should we allow diseased cows to poison old and young? These wretched animals who now pine for fresh air and living grass would speedily become healthier, and as men of science declare, would yield larger quantities and better milk. At the least, cow-houses would cease to be what they now are, manufactories of fever or cholera. The children, too, of Ragged Schools would lose some of that restlessness and irritability which springs from breathing impure air, and the bloom and physical tone natural to youth would be restored. And why so? Simply because by crushing such severe physical evils we should recognise the great truth that He who made laws to govern souls, equally gave laws to govern the body. Yours, &c.,

Q IN THE CORNER.

Facts and Scraps.

HARTSHORN COURT, GOLDEN LANE.—About 200 poor blind men and women, accompanied by their guides, were entertained at this Ragged School. A curious incident in the proceedings was, that Mr. Matthews, the blind teacher of the London Reading Classes for the blind, took the tickets at the door. A choir of blind people performed a varied selection. After which addresses were delivered by some of the gentlemen present. On leaving the building, a new shilling was given to every blind person amongst those entertained.

VICTORIA PLACE, BLACKFRIARS.—The Marquis of Townshend has for the past few months given a monthly dinner to twenty boys and girls attending this Ragged School. Other Ragged Schools in the same district have also partaken of his bounty. The dinners are obtained at one of the depots of the Australian Meat Agency.

PLYMOUTH.—It is supposed by many that all Ragged Scholars forget their teachers when they leave School. That this is not always the case was shown at the last annual meeting of the Plymouth Ragged School. Among the receipts was £1 from William Symons, an old scholar, who sent his donation home from China.

A CHEAP LOAF.—Last week the

guardians of St. Olave's Union have come to the conclusion that it is more advantageous to bake their own bread than to contract for its supply. It is estimated that the cost per loaf will be 4½d.

BABY FARMING.—One of the "baby farmers," of whom we have heard so much of late years, was charged with cruelly neglecting her helpless charges. In the woman's house were found eleven children, all illegitimate, and who had all been obtained "through advertisements.' Several of the poor children were found to be suffering from narcotics, and their condition too plainly revealed the systematic cruelty with which they had been treated.

DEATH BY STARVATION.—The public are often startled by newspaper paragraphs reporting deaths by starvation. As there is reason to believe that this evil is exaggerated by penny-a-liners, the Home Secretary has requested the metropolitan coroners to furnish him with a list of all inquests held by them since 1868 upon the bodies of persons whose deaths were alleged to have been caused or accelerated by starvation, stating whether they were proved to have applied for parochial relief; if granted, to what extent; if refused, on what grounds. The returns, when obtained, will be laid before the House of Commons.

HOSPITAL PATIENTS.—The committee of the British Hospital for Skin Diseases, in Great Marlborough Street, find in the case of a large proportion of the patients attending at the usual hour in the daytime that each visit to the hospital involves the loss of a day's work. They have, therefore, decided that those patients who are unable to attend during the day shall be permitted to attend on Wednesday evenings at eight o'clock. If every hospital in London were to follow this example, and set apart an evening in the week on which poor men and women might be permitted to attend, an inestimable boon would be conferred on that class of sick poor who stand most in need of it.

INFANT EMIGRATION. — Miss Rye, writing from Niagara, gives an account of what has befallen the seventy children who were confided to her care last October. Her most sanguine expectations, she says, have been realised. Every child has a home, and she has 100 more, and similarly good homes offered for as many more children as soon as she can return to England to fetch them. The health of the children has been wonderfully good; neither medicine nor medical advice has been required. She has found the children affectionate, obedient, and grateful.

PAUPERISM. — ANNUAL POOR-RATE RETURN. — The return for the year ending at Lady-day, 1869, shows, says the *Times*, that the gross estimated rental of the property in England and Wales assessed to the poor-rate in the year was returned as £118,334,081, the net annual value, £100,612,734. The amount levied as poor-rates was £11,054,513, being 1s. 10·4d. in the pound on the gross estimated rental, 2s. 2·4d. on the net annual value. About one-third, however, of the sum levied as poor-rates is expended for purposes unconnected with relief to the poor, chiefly for county, borough, or police-rate, payments to highway boards, and registration and vaccination fees. The sum expended in relief to the poor in England and Wales in the year was £7,498,059, being 1s. 3·2d. in the pound on the gross estimated rental, 1s. 5·9d. on the net annual value, 6s. 11½d. per head on the estimated population. This shows an expenditure on relief to the poor exceeding that of the previous year by £538,220.

Editor's Note-book.

JOY OF DOING GOOD.

The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of Divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it; and it will not only soothe and tranquillise a troubled spirit, but inspire a constant flow of good-humour, content, and gaiety of heart.—*Bp. Porteus.*

SOWING SEVEN GRAINS.

We are told that it is a custom among the Indians, when they are sowing maize, to put seven grains of corn in the ground. One was asked why this was done. "Well," said the Indian, "we put in one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit."

The Indians teach us a lesson. They teach us to sow good seed liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect as good seed-sowers. But what of it? Should it lead us not to sow at all? Nay, it should rather lead us, like the Indians, to sow more bountifully, lest, with scanty sowing, the crows, the worms, and the squirrels get the whole harvest.

If we sow bountifully, we may rest assured of this, that the good seed of truth will find its way to some honest and good hearts, and bring forth fruit thirty, sixty, or a hundred-fold. The inspired word tells us—"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Notices of Meetings.

DOLPHIN COURT.

The twenty-fifth annual meeting of this School was recently held. Richard Hoare, Esq., presided. The report stated that during the past year there have been admitted to the Sunday School, 77; to the Day and Infant School, 173; to the Night School, 56; making a total of 306; the whole number since the re-opening of the School being now 4,423. The average attendance for the year has been—Sunday School, 106; Day and Infant Schools, 185; Night School, 54. Eleven "Old Scholars" have this year received prizes from the Ragged School Union; 6 of them for the first time, and 5 for the second, third, or fourth time. The Sunday Evening School is attended by about 60 scholars. The best thanks of the Committee are due to the teachers for their valued help. More teachers are, however, needed. The Mothers' Meeting continues to be well attended—the average number present being 112. The Penny Bank continues to do its quiet but useful work. The number of deposits during the year have been 498, being an increase of 54 over the number during the preceding year. The amount deposited was £253 8s. 5d., showing an increase of £28 11s. 5d. The meeting was addressed by Rev. J. Bardsley, G. Hobbins, and M. Thomas, and by Messrs. T. Whittington, W. Richards, and Dowson.

OGLE MEWS.

The twenty-sixth annual meeting of the above School was recently held. The Lord Mayor presided. The report stated that more voluntary teachers are wanted in the Sunday Afternoon and Sunday Evening Schools, where the average attendances are respectively 70 and 233. The number of infants in the Week Day School has very greatly increased, as many as 150 frequently being present. The number of books in the Library amounts now to 350 volumes, which are freely read by the scholars, especially by the boys. The magazines sold exceeded 1,850. The Savings Bank has received as deposits the sum of £25.

PORT ADELAIDE.

A public meeting was held at the Town Hall, Port Adelaide, on October 22, to set forth the necessity for the establishment of a Ragged School in that neighbourhood. There was a numerous attendance, including many ladies, and the meeting was presided over by the Mayor (Mr. J. M. Sinclair).

The Rev. J. Henderson moved the following resolution, which was adopted—"That much good had been accomplished in the home country and in the colonies, especially in Victoria, through the agency known as the Ragged School agency."

He described the origin of the movement, and dwelt upon the necessity existing in the Port for the establishment of such an institution. A committee of ladies had been formed to carry out the object, but it had been thought desirable to bring the matter thus more prominently before the public. He then proceeded to speak of the success which had attended the establishment of such Schools in other places, and the good which had resulted in training children to habits of industry, frugality, and morality. The visitors had also, through the children, been enabled to visit their homes, and thousands had thus been rescued from vice and degradation. The rev. gentleman next spoke of his own experience of the working of such an institution in Geelong, where it met with but a cold reception when first mooted. Success, however, attended it, and it was soon generally admitted to be the agency required to meet existing evil. Occasionally it had been found necessary to induce the children to attend by giving them at least one meal a day; and they were employed in various ways, the proceeds derived from their labour being deposited to their credit in a savings-bank. After further remarks in reference to the good effect produced through the agency of these Schools, he proceeded to point out that in Port Adelaide and its neighbourhood there was a class who were not provided for at present, who were living in total neglect, and who by the aid of such an institution might not only be educated, but by its moral influence might be led to habits of providence and forethought. He was satisfied there was a sphere for action in the Port, and it was better to deal with the evil at present than to wait until these children grew to manhood.

The Rev. M. H. Hodge seconded, and read an interesting paper on "The Establishment of Ragged Schools in England, their Progress and Results." The work had been taken up by people of all classes, and the result was astonishing. The very lowest and most demoralised, together with the homeless and destitute, had been sought out, instructed, fed, clothed, trained to habits of industry and economy, and moreover have had instilled into their minds the high principles of religion and morality. He next alluded to the formation of the Ragged School Union in 1842, and quoted some statistics of the number of children who had been educated, or had passed through the refuges of the Schools, and concluded by remarking that they had been and would be a benefit to the public at large, by relieving them from a gang of thieves, and supplying employers with industrious and faithful servants, and by supplying Schools and the Church of God with zealous and useful agents.

Papers, Original and Selected.

RAGGED SCHOOL FLOWER SHOWS.

In our schoolboy days nothing delighted us more than those ancient fables in which trees and flowers were made to talk and thus to teach truths for all time. Even our blessed Lord drew lessons from wayside flowers. Thus, when he wished to teach the great lesson of contentment, he pointed to the lily spread before him, in all its gorgeous beauty. Thus both profane and sacred writings delight to take flowers and shrubs as texts from whence to deduce truths both for time and eternity.

That such lessons appeal to natural instincts, which even the dirt and squalor of a great city cannot extinguish, many facts prove. To show this we need only refer to an interesting fact recorded by the Rev. S. Hansard, Rector of Bethnal Green. There is in Bethnal Green an Entomological Society, consisting of fifty working men, who pay a penny a week. They have thousands of specimens, collected chiefly in Epping Forest. One poor neighbour of Mr Hansard's has a house full from top to bottom of birds and insects, beautifully preserved and mounted.

But the connection between love of nature and a love of home has been forcibly impressed on our minds by the Ragged School Flower Shows held in the very midst of the pestilential alleys of London. That flowers should grow at all in an atmosphere so foul was startling; but their loveliness, to say nothing of the cleanliness of those lungs of the plant, the leaves, showed that our amateur gardeners had bestowed much pains and thought on these floral beauties. They, in fact, well illustrated the axiom of the author of the "Parlour Gardener," who says that "flowers are like children, in order to bring them up well you must love them."

It would be impossible in our space to enumerate *all* the Ragged Schools which have held Flower Shows. In the far east, New Nichol Street; in the west, Fitzroy Market; in the central, Lamb and Flag; in the north, Rufford's Buildings; and in the south, Henry Street, Kent Street,—such shows have been held with signal success. In addition, the Dean of Westminster has combined the

National Schools and Ragged Schools of the district into a united Flower Show; and nothing causes more excitement in the part of Westminster which the late Charles Dickens nick-named "the Devil's Acre," than the annual Flower Show held in Dean's Yard.

In some cases Ragged School Flower Shows have suggested another plan for improving the homes of our poorer brethren. Thus prizes have been awarded at these Flower Shows for clean and tidy rooms. For the lesson taught by flowers, that their leaves must be kept free from dirt and breathe the best air, or they will perish, has led the prize-seekers to see that, if *they* themselves would be healthy, their rooms must be kept clean and well ventilated. Thus healthy flowers have preached a powerful sermon on healthy houses, which our poor friends have not been slow to learn.

In every case, small money prizes are awarded. Very few range so high as five shillings; for the bulk of the competitors are content if they win a "silver sixpence." They are always allotted by practical gardeners of eminence; and thus there is rarely any grumbling at the award. It is pleasing indeed to see how the losing competitors cheer the winning ones as they receive the prize publicly from the hands of the Duchess of Sutherland, Lord Shaftesbury, or some other distinguished person; contenting themselves with the thought that perhaps they will win next year, or at least that they will carry out the school song, "Try, try again."

Not only do these Flower Shows teach the love of beauty and cleanliness, but they teach habits of forethought; how, indeed, to conquer difficulties. Thus says a writer in the *Chamber of Agriculture Journal*:—"While visiting a sick woman in Bristol, I was struck with the peculiarly strong and healthy appearance of some geraniums in her window, and upon asking her how she treated them, was told that she merely threw her spent tea leaves upon the mould, and now and then a little soapsuds. I was struck by the reply, and on afterwards meeting with healthy, well-grown plants in small rooms, was led to ascertain how far they had been nursed in the same way. I found that in several instances tea leaves were the manure employed, and have little doubt that if the successful competitors at any window-garden show were questioned, it would be found that many of them had adopted a similar course of treatment." Another benefit has also been derived from these Flower Shows, namely, they have brought together those who from social distinction rarely meet, and so know little of each other; and the sympathy thus shown by the rich to the poor has

evoked that spirit of brotherhood without which our social system would be speedily shivered to atoms. An instance of the love and confidence thus generated was recently related by Lord Shaftesbury. He said :—A year ago I was in Dean's Yard distributing prizes to children for flowers and window gardening, and as I mixed amongst them I felt a little hand playing with mine, and a little girl looked up in my face and said, "Please, Sir, may I give you a kiss?" I said, "I am sure you may, my dear, and I'll give you one too." Do you think then I did not say, "What would London be without her children?" In this way are the great and the little —those at the top and those at the bottom of the ladder—brought into fellowship for a time; and, while thus meeting together, they practically assent to the great Bible truth that "God is no respecter of persons," for he "is Master of them all."

But one prominent good of Ragged School Flower Shows cannot be omitted. They make the humblest home attractive, give something for each member to do in its ornamentation, and thus offer a counter attraction to those gin-palaces which, like vile fungi, flourish best amid squalor and dirt. Man, by the inexorable law of his nature, must have something to interest him apart from that occupation by which he earns his daily bread; and, if he cannot obtain it by proper means, he will be tempted to seek it in the bad —in the pot-house rather than at home. We have heard of many cases where these Flower Shows have gradually won to higher things; and we doubt not that there are many more who owe their moral restoration to this simple plan of window gardening in the London byways.

Of this we are sure, that if King Solomon had been content to speak of the "cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall," he would never have written that most mournful history of an almost wasted life—the book of Ecclesiastes. So is it with our poorer brethren. All that tends to develop a love of nature, tends to induce purity of mind and purity of person. This will be the case in the millennial age; for the same Holy One who records that "thorns and thistles" came up as a result of man's fall, also declares that creation shall also be regenerated (compare Gen. iii. 18 and Rom. viii. 21). Hence, so far as we cause the rose-tree and the lily to grow amid scenes of moral defilement, we antedate that glorious era when the whole world, through obeying God's physical and spiritual laws, shall be vocal with his praise.

SALVATION OF OUR FELLOW-MEN.

BY THE LATE REV. JOHN MILNE.

Does not the thought sometimes occur, how little we usually know of one another's spiritual state? Look round the circle of your acquaintance, and do you not feel that there are many in it of whom you do not know, perhaps scarce care to know, whether they are saved or lost? You are aware that they are on the brink of another world, that there is just a step between them and death; yet you know not whither they are going, or what will be their condition through an endless eternity.

You will perhaps say there is something more needful than inquiring about the state of our friends and neighbours, we have to examine and ascertain our own. That is true; it is a paramount and much neglected duty to see to our own souls; but the other is also a duty, and the two are closely connected together. The man who is neglecting the one, is in all probability neglecting the other; and he who cares not about his neighbour's soul, very likely cares not about his own. You live with your fellow-men, enjoying and benefiting by their society, and yet you are careless whether they are living under the wrath of God, and preparing for endless woe.

What a strange state of heart is implied in this contented ignorance and want of interest. There is no need for such ignorance. Paul could say of some, "they were in Christ before me;" and of others, "whose names are in the book of life."

Sometimes it presses upon your conscience, that you should think of the souls of others. The thought breaks in upon you, that you should speak to some one, but you put it away; you think it would never do to attempt it, and then it may be you hear—"*he is gone*"—"*dead*"—"*died this morning.*"

You fancy the whole subject is inscrutable, that a veil hangs over it, which you cannot lift. But not so. See here. The salvation of our fellow-men may be known—the way in which it may be known, and the benefits of knowing it.

It may be known. Many question this. They think even our own salvation cannot, in this world, be ascertained. They fancy this must be left in uncertainty till we reach the other world. Nothing could be more pleasing to the devil than this. It robs of comfort, it weakens the feeling of obligation, it is contrary to Scripture, which commands us "to make our calling and election sure." Surely, if we really believed in the coming wrath of God, we could not rest till we knew that we had been delivered from it. Indifference on the point shows deep unbelief. Our own salvation may and ought to be known, and also that of others, "Knowing, brethren beloved, your election of God." You say, Paul was an apostle. True, but he does not say this from direct inspiration, but infers it, from facts cognisable by all. He inferred and was assured of their election, and therefore of the certainty of their salvation.

The way of knowing it. When God elects, he also appoints the means of carrying the election into execution. When the word is attended with power, it produces conviction and persuasion; when they who minister it commend

themselves to the consciences of the hearers, as honest and in earnest; when the people leave sin, and worldliness, and walk in the ways of God; when they are tried and yet endure joyfully; when they grow in grace and become noticeable for consistency, devotedness, and usefulness—then we infer, God is here, casting the net, lighting the candle, building up Zion. Are there many here of whom, on such grounds, we can say, "Knowing your election of God"?

The benefits of knowing it. If we love our fellow-men should we not desire their salvation? Paul says, he had continual grief because he knew that his brethren were not saved. If we love God, should we not desire for him many servants? If we love the cause of Christ, should we not desire, for his sake, that it may prosper? Seeking the good of others would react on ourselves. They are saved; am I? are my family? my friends? If we knew they were saved, we should have more confidence in them, more affection for them. It would stir us up to thankfulness. Suppose that others are not saved, or that they are not in a thriving state, then what new duties would ensue? We must warn them, help them, pray for them.

Happy Paul, to be able to look round and say, "knowing, brethren beloved, your election of God." What blessed subjects of intercourse would they have together. What new ties, interests, hopes. Can I speak thus? Can you? Have you many of whom you can say, "If I reach heaven I am sure I shall find them there"? What friendships are those which death will not terminate?

TOWNSEND STREET RAGGED SCHOOL, LOCKSFIELDS.

THE congregation assembling in the Baptist Chapel, East Street, Walworth, feeling deeply the spiritual need of Locksfields, Walworth, resolved to erect a room eighteen feet long by fourteen feet wide, which was taken in Salisbury Row. This was opened for school purposes on the 24th March, 1867. About seventy children attended on the first evening, which number was increased to an average of 95. Though young they were of a very rough type.

The building being found too small, the committee proposed to obtain a larger room, and instituted inquiries for that purpose. Hearing of land to let, they opened up communications with the owner, Mr. Wales, who on the 31st October, 1868, offered a piece of ground at the rent of £2 a year, on condition that a building worth £500 should be erected, towards which latter sum he offered £100. They immediately sought the assistance of their friends, and on the 6th of January, 1869, the sum of £200 was placed in their hands. The needful arrangements were then made, the new building commenced, and on the 10th of May following the memorial stone was laid by Mr. W. McArthur, M.P. for Lambeth.

The new building was opened on the 19th July last by a public meeting, and on the evening of Lord's day, the 25th July, it was opened for school purposes, when 264 children attended.

Since then the average attendance has been 220: 120 girls and 100 boys.

This Sunday Evening School is conducted by a superintendent, secretary, and twenty-nine teachers; some attending every week, others on alternate weeks. At the Day School there is an attendance of 170. They are all of the right class; and few when admitted knew even the alphabet. A Penny Bank was established in October last, and has 128 depositors, who, up to the 1st of March this year, paid in £12 0s. 7d., and withdrew about £7 10s. Some of the children received prizes from the hands of Earl Shaftesbury at the last prize meeting at Exeter Hall.

In the middle of March last a bazaar was held in the schoolroom in aid of the building fund, which realised £152. The building account at the opening was as follows:—£550 had been collected within eighteen months; £100 given by the landlord and £50 promised by the Ragged School Union, making £700, the cost of the building, furniture, accessories, &c. There was a balance due to the treasurer of £18 13s. 2d. on the income account, which (including £5 promised by the Earl of Shaftesbury) was collected at the annual meeting.

One child has been converted through the instrumentality of our School, and it is hoped and believed that other good has been accomplished. The Lord's blessing has been singularly vouchsafed in the inception, institution, and carrying on thus far of the School, for which all desire to be very grateful to our Heavenly Father.

HOMES IN THE DEVIL'S ACRE.

I AM a patron of a Ragged School. It has long enjoyed my support. I love to toil for its success. But I am persuaded that many scholars sit upon its forms who have to thank the intemperate habits of their parents for their present cheerless and degraded position. Some illustrations of this will now be given.

On Christmas afternoon, when visiting the haunts of the poor and miserable in the dark dingy region of rookeries in Westminster, I descended an obscure and damp cellar, to converse with a dissipated and outrageous Irishman and his wife. Oh! what a scene of desolation was presented to my gaze! There was a broken three-legged table, a chair without a seat, and a small oval tub. The cupboard was empty, and a filthy mattress and a torn dirty blanket constituted the entire bedding; it was indeed a drunkard's home. By the side of a broken grate, which contained a few dying embers, sat poor little Jem, shoeless and in rags.

"Well, Jem," I said, "where is your father and mother, and why have they abandoned you in such a destitute condition?"

"I am very sorry to tell you, Mr. Esterbrooke, that they have gone to F——'s house."

"Why didn't you go?" I inquired.

"Because," said Jem, "I did not wish, because they always get drunk, and kick up a dreadful row, and I am sure they would try to pour the drink down my throat, if they knew I was a teetotaler. You know, teacher, I have been a member of your Band of Hope these nine months, and I intend to remain so until I die."

"Jem, I admire your decision, and may God bless and preserve you! What have you to eat?"

"When mother was leaving, teacher, she gave me a penny, with which I bought a loaf, and with this basin of clean water I shall be very contented, until I fall asleep. I would rather starve than break my pledge. I will not become a drunkard; if I never drink I shall be better off when I get older."

I was delighted with poor Jem's fidelity, and in order to cheer his young heart I took a seat upon the tub, and told him some encouraging religious and temperance stories. On taking leave of my ragged little friend, when I reached the top of the aperture, Jem cried out, "Teacher, I wish you a merry Christmas and many a happy New Year."

We have a girl in our School whose mother is a sober, industrious person, but whose father is a drunkard. His house is a scene of wretchedness—his life an exhibition of lust, rage, and folly. Notwithstanding this he earns twenty-seven shillings weekly, nearly the whole of which he wastes in riotous living. All his family are indebted to us for intellectual and moral training.

A few days ago I marked a boy in his class. He was ragged and dirty. His father can earn excellent wages, and his mother often adds largely to the store. But here again strong drink is rampant. The father delights in "a reg'lar spree." He can drink furiously for weeks, and does so. Hence the presence of his boy in our School.

One of our scholars has been under our care for many years; and having proved himself worthy, we got him a situation at seven shillings a week. He might have risen, prospered, grown rich, wise, and happy; but, through the drunkenness and immoral conduct of his mother and sister, he has been discouraged, and is now thrown upon our hands.

Sometimes in the School, sometimes tumbling in the dirt, and sometimes scampering down the streets with an avenging policeman after him, may be seen a lad who bids fair to fill a prison cell. I knew his father. He was a mason, whose weekly wages amounted to thirty shillings. Even then his son went in rags, and clothed in them, sat with us, and got his education. The boy is on the broad path which leadeth to destruction.

That I may not be tedious I will conclude with the present case. Within a short distance of our School is a home of discomfort; the wife has a black eye; the children—four of them—are huddled in a corner; the cupboard is empty; there is no Bible; swearing, weeping, and fighting, are heard. Misery reigns here. I remove the children to their places in the School, comfort the wife, and rebuke the husband. Need his children attend a Ragged School? ay! and in rags? No! their father earns thirty shillings a week.

SCHOOL AGENT'S WORK, No. II.—NORTH AND EAST.

From Mr. Curtis' *Tenth* Annual Report we make the following extracts, as showing the nature of his work and the state of the Ragged Schools in the Northern and Eastern districts.

Last year I paid the following

VISITS.

Day Schools	482
Evening Schools	250
Sunday Schools	103
Public Meetings	12
Committee Meetings	19
Parents' Meetings	8
Special Conferences	32
Social Meetings	4
Inaugural Meetings	5
	915

NEW OR RESUMED OPERATIONS.

Rochester Mews Day School and Band of Hope; Little Clarendon Street Sunday, Day, and Evening Schools, Mission Services, Penny Bank, and Band of Hope; Old Castle Street Sunday, Day, and Evening Schools, Mission Services, Penny Bank, and Band of Hope; Menotti Street Sunday and Week Evening Schools, Mission Services, and Penny Bank; Northey Street Industrial Classes, Tailoring, Shoemaking, Domestic Work, and Sewing Class; Homerton Sunday and Week Evening School and Penny Bank; North Hill, Highgate (originated by Mr. Lloyd), Sunday Evening Religious Service to big boys and Week Evening School; Sermon Lane Religious Service on Sunday mornings; Plough Court resumed Sunday and Week Evening Schools; Edward Street, Hoxton, Sunday and Week Evening School and Mission Services; Ernest Street Band of Hope; Lamb and Flag and Field Lane Bands of Hope. Total, 39.

NEW BUILDINGS OR REMOVALS.

Upper Tottenham Place has removed into an adjoining house—a mere makeshift till something better is obtained.

Duke Street, Aldgate, has removed into Church Street, Minories; the premises far more convenient and much larger.

Old Castle Street has erected a large and commodious room, capable of holding 300 children, with two class-rooms adjoining.

York Place, Strand, has removed to Eldon Street, Bloomsbury: a large house and premises adjoining have been altered so as to provide a Home for Young Women, a Boys' Home, a large schoolroom (divisible into two by a partition), and two good adjoining class-rooms.

Agar Town has at last a prospect of obtaining the use of a large building at a moderate rental.

Orchard Street, Kingsland, has obtained a site for a new building, which it is hoped will be erected during the coming year.

SUNDAY SCHOOLS.

The number of Schools open on Sunday morning are 48, with an attendance

of 3,600 to 4,000; on Sunday afternoon 76, attendance 9,600; on Sunday evening 58, attendance about 9,000.

The increase since 1862 has been as follows:—

Sunday Morning Schools	9	.	Scholars	.	1,300
„ Afternoon „	24	.	„	upwards of	3,000
„ Evening „	21	.	„	„	3,700
Bible Classes . .	16	.	„	„	400

ATTENDANCE AT SUNDAY SCHOOL.

In consequence of my continually calling the attention of the teachers to this matter some improvement has taken place. If the local secretary would require along with the weekly returns of the day attendance, a statement also of the number of those absent from School on the previous Sunday, and the number of those going nowhere, such systematic attention might be secured to this very important matter as its gravity demands.

Particulars touching the following Schools are worthy of recital:—

Hatfield Street. These Schools were in a very weakly condition owing to the retirement of two superintendents, both of long standing. At an inaugural meeting (which Agent recommended) held in autumn, a goodly number attended. The result has been a large increase to the staff of teachers, there being now twenty-two present at the Sunday Evening School, about whose work there is freshness and vigour.

Lamb and Flag, having suffered materially by the retirement of Mr. Watts, after a management in chief for twenty-five years, is now getting again into good trim under the conduct of two brothers, the Messrs. Soltau.

Dove Row. In consequence of the failing health of Mr. Hardy, the master of the Boys' Day School, who also voluntarily gave the whole of his time on the Sabbath to the Schools, which are conducted morning, afternoon, and evening, the number of teachers and scholars very much declined. I brought the matter under the notice of Mr. George Kelsey, the secretary, who has succeeded in enlisting the interest of a neighbouring congregation, who have undertaken its management. The work is reviving, teachers and scholars are increasing. The superintendent, being new to the work, has not at present the requisite control.

Sermon Lane has improved in its attendance of scholars and in its supply of teachers. It has two very capable superintendents, Mr. Fuller and Mr. Lewis, who are able to command a sufficiency of teaching power. This year they have established a Sunday Morning Service, after the example of Field Lane, supplying both temporal and spiritual food. As many as 120 poor persons are gathered to this service.

Agar Town, notwithstanding the removal of its entire neighbourhood, still has an overflowing Sunday Evening School.

Ernest Street, Mile End. The attendance is as good in summer as in winter. This is certainly a very novel feature. The Schools are held three times a day.

Hamilton Place. The able and zealous superintendent and teachers of this School have only the use of the building on Sunday evening, hence they are much restricted in their work. They make the most of the little time they

have, for on every Sunday from a quarter to five to a quarter past six a class of lads meet for Biblical instruction. This is considered as a teachers' preparatory class, and during the evening small classes are assigned them; thus they are both taught and trained for their work. Hearts of love and tongues of fire shed their fascinations over groups of happy children. The room is not big enough to admit all who apply for admission.

Bluegate Fields. Its teachers take in and circulate among themselves "Good Words," "Ragged School Union Magazine," "Sunday Magazine," the "Sunday Library," &c., &c.; besides which, under its able superintendent, Mr. Woolfe, a class is held every Thursday evening for meditation and discussion on the Scriptures, and a breakfast meeting takes place once a month, at which some topic bearing on the work is considered.

Hammond Square has a large class of lads who also meet on Tuesday evening for conversation and discussion. All are expected to drop their intellectual mite into the treasury. This class is considered a sort of teachers' preparatory class: most of the present staff have passed through it. There are also, on Sunday afternoon, classes for elder girls and boys, so that a large spiritual area is cultivated with a view to the growth of teachers.

Nichol Street has a large class for elder girls and young women, which is very ably conducted. Many attend not only on the Sabbath, but on week evenings. On one evening the attention of the class is drawn to common things, matters connected with ordinary domestic life—thus aiming to combine knowledge and goodness, the indispensable constituents of wisdom.

Albert Street has also large Bible Classes of both sexes, from which classes they procure teachers; besides which, to stimulate regular attendance, early in every year, at a festive gathering of teachers and scholars, prizes are distributed to those who have gained the highest number of marks. Many on a recent occasion obtained prizes for fifty-two regular and punctual attendances at the Sunday Afternoon and Sunday Evening School. The effect of this upon the whole attendance is good.

Hope Street has seven teachers, the fruit of their Bible Classes. Between 1862 and 1869, these classes have increased from twenty-nine to forty-five, and the number attending by 400. Prayer Meetings have also increased from forty-nine to seventy, and the attendance by upwards of a thousand.

By inaugural meetings much good may be done towards continuing the supply of teachers. It would help this matter if in the month of Septembe printed notices were issued from the office of the Ragged School Union calling the attention of secretaries and superintendents to the increasing needs of Schools in the autumn and winter sessions, and advising them to hold meetings at the earliest opportunity to consider the matter of adequate teaching power.

But the cry must be raised, Grow your own teachers. By Bible Classes, Secular Classes, and Prayer Meetings it may be accomplished. In the providence of God this short supply of teachers may be the means of forcing attention to the necessity of establishing in every School senior classes, and by such to supply an important link—the missing link—in the spiritual chain of church duties.

At the commencement of an institution the aid must come from without. The Church Missionary College in Upper Street, and the Training College

of Highbury, supply some of our very best teachers. Other training establishments would do well to emulate their example, as the pictorial, direct, and luminous method so indispensable in the Ragged School, as well as the patience and command of temper required, would be an admirable preparation for the duties of the pulpit.

DAY SCHOOLS.

Under my superintendence there are—Boys' Schools, 25, with an average attendance of 2,427; Girls' Schools, 20, average attendance 1,900; Mixed Schools, 71, average attendance about 10,000; total, 14,327. The average attendance in 1862 was 8,370; increase in 1869, about 6,000. Total number on the books in 1862 was 11,455, at the present time 20,000. Increase on the books, about 8,545.

During the past year three new Day Schools have been established.

EXAMINATIONS.

Number of Schools fully examined, 92; present at time of examination, 13,047. Number of proper age, viz., six years, 7,652. It is necessary to particularise that only such are examined as can read an average verse from the gospels fluently or fairly, such being marked good, or such as can read a passage of monosyllables without spelling, these being marked moderate. The ordinary reading sheets are not used, as the selection of a verse or passage presenting no greater difficulties than the ordinary reading lesson is considered a fairer test of the ability to read. In the case of the better readers, a separation has been made in the tabulated statement by a dash dividing the good readers into two—some being too good to be included among the moderate, and yet showing hesitancy.

The number of good readers is 2,117; moderate readers, 1,536; total, 3,653.

As a test in writing for those marked good, a simple sentence was dictated, such as "Sweet is the day of sacred rest," or "Polly put the kettle on;" for those marked moderate a word was dictated, such as "swerve," a word presenting some difficulty of combination. When they are very young it is considered sufficient that the letters be made separately.

In the case of the good writers a distinction also has been made between those who wrote the sentence at first, and those who accomplished it after two or more trials. A dash separates them.

I have advised that dictation exercises be given daily, and in order that much time be not consumed, the sentences should not contain more than five or six words. The children at home continally hear the very simplest words corruptly pronounced, hence the necessity of accustoming them to write from the ear; the exercise ought not to take more than a quarter of an hour. About five or seven minutes, even with slow children, is the utmost that should be allowed for the writing of the sentence, after which examine. After the slates have been examined, the sentence should be written on the black board by the teacher, and copied by the class, besides which the words that have been incorrectly written should be written by the defaulters three times, and then spelled offhand. Moreover, a word of two, three, four, or five

letters should be dictated daily—following the same method as that for the sentences. The following example will show the importance of this matter. One sentence I dictated, "Polly put the kettle on," had the following mistakes:—Polly was written Pole, Poule, Polley, Poley; put was written poot, putt, pute; kettle was written kettel, kittel, kittle, cattle, cittel, cettle. As a preparation for this work, sentences of not more than three or four lines should be daily transcribed, and carefully supervised, the incorrect words writ'en on the black board and committed to memory.

I am very happy to state that some excellent Script Alphabets have recently appeared, by Chambers, and also by Marshall and Laurie, at twopence and threepence each. The letters are large and well made. I have recommended that they be placed in conspicuous positions in the School. Mere mechanical writing should be avoided; on all occasions the word to be first dictated. The child in a short time will readily find the required letters in the Script Alphabet. After inspection the word may be written. By this method the child not only acquires the form but a knowledge of the letter, and after a time can readily produce it from memory. Some mental action is thus infused into an otherwise purely mechanical operation.

Good writers, 2,188; moderate, 1,585; total, 3,773.

Arithmetic, the number as follows:—In addition, 3,267; subtraction, 1,649; multiplication, 1,480; short division, 701; long division, 205; addition of money, 241; subtraction, 141; multiplication, 106; beyond, such as long division of money, 61; up to reduction and practice, 30.

Scripture.—The number marked good is 1,347; moderate, 1,545. The Scripture questions related to the leading facts of the Old Testament, and the history of our Lord. Were the examination to be made on a knowledge of important texts instead of upon facts, the return would be much larger. As an important part of mental culture it is desirable that facts should be impressed and retained in a sequential form; but it is in the power of the teacher to relate Christian truth with the events of daily life, and the incidents of the schoolroom in a more rememberable way than by many Biblical facts. Thus in one School, a child had by some inadvertence so placed a basin that it was broken by another unintentionally; the child in fault came in great sorrow to the teacher, who asked, "Why do you cry so bitterly, is it for fear of a beating?" "No, teacher," was the answer, "but because of the sorrow my carelessness has caused you." This incident was turned wisely to account by showing that the same childlike feeling exists in the heart of those who love God—not the fear of punishment, but the fear of offending their Heavenly Father is the animating principle of their conduct. I have during the past year heard some religious truth briefly, clearly, and most persuasively presented to the children. The sweet accents of the teacher's voice, ringing with earnestness, combined with a gracious manner and loving look, have held the attention as by a divine fascination, so as to leave no doubt that in some cases the word in season has struck home; but the effects of such teaching cannot be tabulated.

It is absolutely necessary to rapid and effectual teaching of Scripture facts to infants that the teacher employ the pictorial illustration of Varty or the Tract Society. Varty's are admirable in these respects—that the great facts are fifty-two, which, being taught in Day Schools at the rate of

five a month, would accomplish the whole in a year, and because every fact is related to a similar fact, and forms the basis of a precept.

Notation.—2,636, wrote three, and 1,503 wrote four figures. Several teachers have proceeded in the systematic way I previously recommended, and have found its benefit. Some consider because a class is able to read a long array of figures that they have mastered the whole business, thus confounding numeration with notation.

Disturbing Causes.—Under this head last year reference was made to the writing of relief notes, and attention to Sunday duties, distracting alike to the minds of teacher and scholar. I am glad to report some improvement in these matters.

Prizes of Books, or Certificates of Merit.—I beg to repeat what was recommended last year, viz., that prizes should be given for the sound condition and proper use of School material, for the best arrangement of time, for life and order during teaching, and for the greatest results.

EVENING SCHOOLS.

The number in the North and East is 120: 46 of these are boys, 42 girls, and 33 mixed. Thirty-five are conducted by voluntary teachers, 42 by paid teachers aided by paid assistants or voluntary teachers, and 43 by paid teachers aided only by the more advanced scholars.

George Yard. For some little time the School was managed by two assistants, and is mainly so now; but one or two excellent persons, on condition that Mr. Holland would be present, have engaged to assist.

Colchester Street. I drew the Rev. Mr. Cohen's attention to the fact that the superintendent of this School was frequently absent. He thanked me for my information, and made an alteration, by which the attendance has been much increased, and its general oversight improved.

Stratford is attended by many girls, formerly in the Day School, and by other girls of good size, working during the day in the jute factory. Some of these girls are very difficult to manage; the new teacher, at my recent visit, had them in excellent order.

Hammond Square, usually held on four evenings—two for boys and two for girls—is held now on three evenings; but on each evening both boys and girls attend, the schoolmaster, not being alone, but aided by five or six voluntary teachers on each evening, so that now the boys and girls have each three nights instead of two. The voluntary aid was adopted at my entreaty.

Chequer Alley has had an attendance of eighty this season, being double that of the former one.

York Place has much increased in attendance since its removal to Elder Street. The day master assists, but its principal conduct and teaching is by gentlemen of learning and position.

Ferdinand Place has kindly relieved Mr. Proven of the evening work. An excellent band of voluntary teachers, ladies and gentlemen, under the guidance of Mr. Clark, perform the work. I was present, at Mr. Clark's residence, at what may be termed an inaugural meeting, to give what aid was in my power towards the organisation of a workable scheme.

Morton Road, besides its ordinary Evening School, which is still well

sustained, has an excellent adult class, from seventeen to twenty in constant attendance.

Field Lane has during the present year employed an evening master, who has no day teaching. He makes use of some of the elder boys. The aid from the Refuge has been disallowed; which aid, judiciously applied, is valuable. A large staff of teachers and monitors, or voluntary agency, is the only substitute.

Nichol Street and *Elder Walk* maintain their efficiency.

Brunswick Street employs monitors, big lads who receive some trifling remuneration weekly.

I should like to see in all our Evening Schools adult voluntary teachers assisted by monitors a grade or two above our boys and girls, the monitors receiving some remuneration in the shape now awarded to those in the Day School. I think some of the elder boys and girls from our ordinary Sunday School might be induced to give help in our Evening Ragged School.

TEACHERS.

There are 90 female and 30 male teachers in the Day Schools, besides assistants: that is, 120 of both sexes. There are 60 more females than males. Of the 120 about 32 are somewhat defective; about 28 are capable, by their mother-wit, but without special training; the remainder are trained teachers.

In the Evening Schools there are 45 male teachers, of whom 21 are also teachers in the Day School, and 27 female teachers, of whom 19 are engaged also in the Day School; number teaching in Day School, 32, ten of whom are trained. I am glad that an arrangement is being made by the Borough Road by which teachers, or persons desiring to be teachers, may attend for a period of not less than three months at some special Day School as a sort of practice-ground, and also certain evening classes for mental improvement.

SANITARY.

Rochester Mews School was annoyed by offensive odours, respecting which I remonstrated; it is now in a good sanitary condition.

York Place, Strand, is close, and badly drained; and, moreover, very dark, so as to necessitate the burning of the gas all day. The premises to which the School has removed are the very opposite, being spacious, airy, light, and well drained.

Duke Street, Aldgate. The premises being so very small, they were very frequently overcrowded. The new premises (Church Street, Minories) are larger, lighter, and more healthy.

Goulston Street, Whitechapel, was in a very dirty condition; and the closet especially, from bad drainage, in a very filthy state. I called attention to the matter; the committee saw the necessity of cleansing, and, aided in a monetary way by the Ragged School Union, have put the premises in a wholesome state.

Ratcliff Railway Arch was in a very sad plight: the floor full of holes, ceiling and walls saturated with water, closets foul, and windows broken.

This unwholesome state of things was known to the incumbent, who was urged by Agent to remove it; want of funds was the cause of delay. The Ragged School Union, when applied to, readily voted the half, or more, of the necessary expenditure. The remainder having been supplied by the public, the building was forthwith put into a good sanitary condition.

Nearly all the Schools were whitewashed during the summer. One School was suddenly closed for this purpose, viz., Rufford's Buildings, the master, who resided on the premises, having lost two children by fever. The ladies of the Sanitary Association still most kindly continue to aid Schools that visit the Parks during summer.

OLD SCHOLARS' MEETINGS.

These were held at Bell Alley, Lamb and Flag, Sermon Lane, Charles Street, Drury Lane, and Denzell Street, Clare Market, &c. At Clare Market 150 young men and women attended.

CHILDREN'S DINNERS.

Multiplied and repeated testimonies from teachers and friends have been borne to the good resulting from the meals supplied to the children during the winter season. In some cases a small charge is made, the remainder are entirely free.

At a recent visit paid to Motley Street, I found a substantial meal preparing for a hundred children, the greater part of whom had lost one or both parents. The dinner consisted of boiled legs of mutton; besides the meat, each child had a dumpling. The same hundred were to have a similar meal twice a week for a month.

At Poplar, one excellent friend gave 6,000 dinners at his own house, at his own expense, to poor children, under the discriminating supervision of Mrs. Parker, the superintendent of the St. Giles's Girls' School. Bluegate Fields, Brewer's Court, Hartshorn Court, Clare Market, George Yard, Anchor Street, Chequer Alley, and St. Giles's, known as the Young Ravens of the Telegraph, were equally conspicuous for the feeding of the hungry

SCHOOL LIBRARIES.

According to our last returns, there were in my districts forty-nine Lending Libraries, possessing about 10,000 volumes. Since then, owing to the generous response made to an application from this office by several of the large publishing houses, other Schools have received from the books supplied 100 volumes each, as the nucleus of a library.

PENNY BANKS.

In my districts there are sixty-five of these very useful institutions, with about 14,000 depositors.

BANDS OF HOPE.

There are twenty-two of these in my divisions, numbering over 1,600 members.

MOTHERS' MEETINGS.

The interest in this useful institution is still maintained; occasionally one drops, through the death or removal of a particular lady; but, as a rule, it is soon resumed. There are fifty-two in the North and East divisions, with an attendance of over 2,000.

THE SUNDAY REST BAND,

whose mission is to discourage buying, selling, or the performance of unnecessary work on the Lord's day, sprang into existence during the last two years, and has made very respectable progress. The following Schools have one, viz, Britannia Row, Hoxton; Fox Court; Rufford's Buildings; Gravesend; Bell Alley; Whitecross Place; Golden Lane; Brackley Street, Whitecross Street; Ernest Street, &c.

ENCOURAGING INSTANCES.

If log-books had been kept by each School since its establishment, some thick volumes might be produced of results that had stood the test of time. I will cite one or two which have come to my notice recently, as samples of what are occurring at intervals in all our Schools. Fourteen years ago a poor boy attended George Yard, who was one of the shoeless, ragged, and rough class; an occasional truant-player; but continued his attendance for some time at the School. He became attached to his master. After a time he left, and went to sea as a cabin-boy, resolving before he went to take his teacher's advice and avoid strong drink. He continued in his seafaring life, saved money, and purchased books on navigation, and nautical instruments. At his first examination, he passed in the requirements for third mate; and at a second examination, for second mate. At length he quitted the sea, went to Australia, and settled there. On a recent visit to George Yard School, he spoke to the boys, acknowledging very heartily the obligation he was under to his teacher, and stating the following: "As the results of my industry, and God's blessing, I am now worth 170 sheep, 150 cows and oxen, 15 horses, and 150 acres of land." He exhorted the boys to attend constantly at School, follow the advice of their teacher, and then, no doubt, God would bless them.

The next case is that of the very happy death of a lad in a Bible Class at Parker Street. The lady who conducts the class bears this testimony:—"He was most earnest in his efforts to win souls to Christ after his conversion, and we had hoped his might have been a long and useful life, but just as he was entering into manhood the Master's call was heard, 'Come up higher.' Rapid consumption set in, and though life was just seeming very bright to him, I never heard a murmur against what he soon saw was to be the Father's will. My visits during his illness were always happy ones, and my last, the day he died, left me well assured that all was indeed well with him. It was most touching to see the devotion of one of his Christian friends—how he would share the watchings with the poor mother, and sleep on the floor at night rather than leave his friend who had sought to bring him to Jesus."

As an instance of the pity and devotedness of our teachers, I mention the following:—A few Sunday evenings since, after addressing and closing

a School, I remained talking with the superintendent and Bible woman. Among other cases they told me of a family of three, left orphans. The mother had died, and the father had taken to live with him some woman who behaved most unkindly to the children. The little infant, nine months old, had its nose knocked on the bare floor when it displeased her by certain involuntary acts. This child died; the second, as far as could be reasonably judged, fell a victim to neglected fever; the third was almost worried out of life; and when she was questioned about the boy, "Was he saucy?" "No." "Was he dishonest?" "No." "Then why do you not like him?" "Oh, he is so ugly that I can't bear the sight of him." This poor boy was sent out with a hearthstone-man, and as their peregrinations are wide, he often set out as early as half-past four in the morning, in the worst of weathers, in a very ragged, shoeless condition. On this evening the boy was brought to the School in a borrowed suit—the shoes, trousers, &c., all belonged to some one or other in the house in which he lived. The superintendent and Bible woman set to work to examine the clothes chest, to see what it would furnish. In a quarter of an hour he was full rigged from top to toe, and being new breeched he had a few pence put into his pocket. To crown the matter, an aunt in very humble circumstances (one of the attendants upon the adult service here) has taken the boy home to live with her.

Mr. Orsman, of Golden Lane, has been singularly blessed during the year in connection with his various operations. Two young women were led to Christ by the singing of the hymn, "Lead kindly Light." One poor fellow, who had spent all his money and pawned his tools, was attracted by the hymn, "Shall we meet beyond the river?" This was the first effective touch of a Divine influence that led him to forsake his evil ways. The whole family are now believers.

Whetstone Park is a small operation, but well worked, from the carefulness with which all matters are registered. It may be cited, as an evidence of the usefulness of our Schools in getting poor boys into employment, that during the year 30 were placed in the Central Shoeblack Brigade; 10 in the North-West; 4 in the Islington; 8 in the City of London Sewers Street Cleaning Brigade; 1 homeless boy in the Great Queen Street Refuge, making a total of 53. There are five others placed out, who are now receiving wages of 12s., 14s., and 15s. per week.

EDUCATIONAL AUXILIARIES.

Most of the Schools have one or the other of the following:—Penny Readings, Dissolving Views, and Pictorially Illustrated Lectures. Some, besides, sell cheap and pure literature extensively—Brunswick Street, Nichol Street, Lamb and Flag, and Gun Street taking the lead. Others have Flower Shows, viz., Nichol Street, Rochester Mews, Ferdinand Place, and Chequer Alley this year for the first time.

Albert Street held a very successful Industrial Exhibition. The specimens sent in consisted of models, plain, ornamental, and illuminated writing, plain and fancy needlework, and other articles of taste and skill. The first prize of 10s. 6d. was given for the maker of a model of a printing press.

HELP IN SCHOOLS.

The Day Schools, Hornsey Road, Ingram Place, Fox Court, Sanford Lane,

Elder Walk, Cross Key Court, New Inn Yard, Motley Street, and Stepney, still receive systematic help. I should be glad to see this kind of aid extended.] Many might help in the day who could not help in the evening. The children are younger and more tractable. Such help would be a great stimulus to both teacher and scholar, and help on the good work of teaching to read.

This rapid review of the past year affords great cause for thankfulness.

The encouraging circumstances of the year greatly preponderate over the discouraging; let us, therefore, thank God and take courage.

Poet's Corner.

A LOST LIFE.

BY MRS. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise.
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where thrilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again!
I offer no reward,
For till these heart stings sever,
I know that heaven-intrusted gift
Is reft away for ever!

But when the sea and land,
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead:
And when of scath and loss
That man can ne'er repair
The dread inquiry meets my soul,
What shall it answer there?

Teachers' Column.

TRAINING OF PAID TEACHERS.

We are glad to learn that the British and Foreign School Society, with the view of aiding those paid teachers who have not had any prior training, propose to form extra classes for instruction and practice in the art of teaching, on the 1st of September, 1870.

Students must be at least seventeen years of age, and will be expected to produce satisfactory proof of health, character, aptness to teach, and earnestness of purpose. They will also be required to pass creditably an examination in reading, writing, and elementary arithmetic.

The method pursued will be as follows:—The students will be expected to come to the Practising School at 9.30 a.m. or 2 p.m. for five days in the week, prepared to give lessons—under supervision and subject to criticism—to a class of children, on subjects previously fixed, and in accordance with outlines given by the tutor. The Syllabus will embrace Scripture, reading, spelling, grammar, arithmetic (to decimal fractions inclusive), Euclid (Bk. I.), Algebra (first four rules), outlines of geography, outlines of British history, school management, and any extra subject which time and the knowledge of students may justify.

The term will be three months. The fee (viz., three pounds) will be remitted in the case of teachers pledged to engage in the elementary instruction of the poor. In cases when students cannot live at home, board and lodging may be had in Christian families, at from 12s. to 21s. per week, according to the accommodation required.

A certificate will be given at the close of the term, to mark the degree of proficiency attained by each student.

The text-books in use will be—the Holy Scriptures, revised lesson books; Allen and Cornwell's, or Morell's "English Grammar;" Langton's "Easy Arithmetic;" Curtis's "Outlines of Geography;" Curtis's "Outlines of English History;" Todhunter's "Algebra for Beginners." Personal application, with testimonials, must be made at the office of the Society, Borough Road, S.E.

Children's Gallery.

TELL IT AT HOME.

The scholars of Gray's Yard Ragged School are encouraged by their kind teachers always to carry home the daily text and the Bible lesson. Do not forget to tell it at home, is the motto of our friends.

The benefit of this rule, not only to the children, but to their parents also, is shown by the following:—

The Scripture lesson for the day had been the history of Joseph, which so greatly interested one of the poor boys that on his return home he began speaking about it and asking questions of his parents, who to his surprise seemed quite ignorant of the beautiful

story. This led to the old Bible being taken out of its hiding-place. The father continued reading it for nearly two hours, while the mother and children sat round listening until the whole of the narrative was mastered. On the book being closed, the mother said, "This has been a pleasant evening, and it would, I am sure, be better for us all if we did this very often."

THE SEWING SCHOOL.

WHAT a droll child is Hattie May! *How* droll? Why, she always keeps trying in some way to *help* people. What do you think she asked of her mother one day? You cannot guess, I know, so I will tell you. "Mother," she asked, "are you willing I should have a Sewing School here on Wednesday afternoons?"

"A Sewing School!" said her mother; "what made you think of that?" This made her: There were some girls at her School whose dresses would have looked better and lasted longer if they had been properly sewed and mended. The girls themselves could not sew; sewing was not taught in the public schools; and their mothers, who went out washing, had no time to teach them; so the girls were often ragged. This troubled Hattie. She pitied them very much. But it did not *end* in pity. "How can I *help* them?" she asked herself; and that led to the question she asked her mother.

Her mother did not laugh at her, or object to the plan; she only asked in return two questions: "Are you willing, Hattie, to give up your Wednesday afternoons? and can you persevere in it?" Hattie thought she could, and that settled the plan. She accordingly had leave to invite five girls to come to her house and learn to sew. You may well suppose Hattie herself was a good sewer. Hattie's mother, of course, was willing to help to carry out the plan.

The children were much pleased to come, and the next Wednesday afternoon found them there. Mrs. May provided the work and thimbles and everything. "Now, children," said Mrs. May, "I always wash my hands the last thing before sewing, and perhaps you had better do so too." I fancy they had. So Hattie took them out into the kitchen. What a splashing there was! not hands only, but faces too, which vastly improved their good looks. That was an excellent beginning, was it not?

I cannot tell you how awkwardly they held the needles, or how hard it was to manage a thimble, or how many times they pricked their fingers, or how often Hattie wanted to laugh. But at last Mrs. May began to tell them a story, and that quieted them down. Their first work was making calico bags; and it was not as easy work as you who early learned to use a needle would have thought.

Hattie had her Sewing School all the autumn, and the last I heard of it, a kind, rich lady, who heard what Hattie was doing, made a Christmas-tree for the girls. Her own little nephews and nieces were travelling far away over the waters; but she did not like having Christmas come and go without making somebody happy: so she made a tree at her own pleasant house for these children. Hattie took them to it; and each one found something on the tree for her own self. What a glad surprise it was. And how it pleased Hattie! I venture to say no child in all the land had a sweeter Christmas than she; because, you know—at least, I *hope* you know—doing good to others is so sure to bring its own sweet reward.

Correspondence.

HOW WE MANUFACTURE BEGGARS.

To the Editor of the Ragged School Union Magazine.

Mr. Editor,—Near Beauvoir Town, London, there is a row of houses inhabited by very poor people. In one of the rooms of one of these houses lived a pair, the father being a drunkard, the mother a hard-working woman, but fond of her "drops." Her children, while she was out at work, were left to be educated in the streets, but with food at home. The boy, however, before he was five years of age, had learned that jumbles, hard-bake, and tarts were pleasanter eating than bread-and-butter, and were to be obtained by asking—that is, begging. Not long after this he inducted his sister, of about three years younger, into the mystery. Of course the humble fare at home was left untouched, and the mother was not long in discovering that keeping a family need not be so expensive as some people made it, and their story of not having had anything to eat often now became a true one.

We have once or twice tried to induce the boy to attend a Ragged School, but labour or restraint in any form is very distasteful to him. For twelve years have we watched him, and now we find him at the age of seventeen sending forth his sister early to sweep a profitable double crossing, one half of which he takes possession of at about 9 a.m. From the pastrycook's near at hand they breakfast as the money falls in, until between eleven and twelve, when the boy hires a velocipede, and takes an airing for about three or four hours up and down Kingsland Road and the adjoining streets, sometimes singly and sometimes accompanied by another "Arab." He then descends to earth, again assumes the brush, but only to beg, and as soon as the penny gaffs open, both he and his sister and friends are taking their pleasure again. The boy works only on Sunday. He then sweeps a profitable crossing near Beauvoir Church.

We think in early life a little compulsory education would here have been not out of place. Nor would a little restraint on their parents' predilections have done any harm. I am, &c.,

F.

Facts and Scraps.

Field Lane.—We are glad to learn that her Majesty has again shown her interest in this Ragged School. Recently, by the hands of the Bishop of London, she has forwarded a donation of £25.

Perkins's Rents.—A baby's frock made by the girls of the "One Tun" Ragged Schools, Perkins's Rents, Westminster, which was forwarded by Miss Adeline Cooper, with a letter written by one of the girls, to the Princess of Wales,

has been graciously accepted. Her Royal Highness has sent five guineas as a donation to the children's excursion fund.

BUTTER FOR THE POOR.—A great deal of attention has lately been directed to the manufacture of fancy butter entirely innocent of connection with the cow. Far more important as a fraud upon the public is the expedient of increasing the weight of butter by the use of salt, and water, and soda. Salt and water weighs heavily and costs nothing, and by the help of soda, water may be mixed with butter to the extent of thirty or forty per cent. The poor buy at 10d. or 1s. a pound, and in fact scarcely get three-quarters of a pound of butter. The rest is water.

HABITUAL CRIMINALS.—In order to carry out the provisions of the Habitual Criminals Act of last session, a circular has, we believe, been sent to the chief constables and other chief police officers in England and Wales, directing them to send weekly to the Registrar of Habitual Criminals a return of all criminals convicted during the previous week in their respective districts of any offence specified in the schedule of the Act. Prisoners under remand or committed for trial are not to be returned until their cases are finally disposed of by magistrates or judges. If any information is required respecting any suspicious person in custody, all particulars known at the Habitual Criminals Office will be immediately forwarded on application. In all cases of information or reference, the names and aliases and register number of the criminal are, if possible, to be stated.

HER MAJESTY'S SCHOOL.—There is in Windsor Park an Industrial School entirely supported by the Queen, and in which about 120 children of persons employed by her Majesty are educated free of expense. Thirty boys, and as many girls, selected for their good conduct, are provided with dinner every school day, and temporary or permanent exclusion dinner is the punishment generally awarded to misconduct. Twelve boys and as many girls under seven years of age are admitted without either of these privileges of clothing and dinner, to be prepared for subsequent full admission. The School is an excellent building, with all the appliances necessary for teaching the girls cooking, baking, and washing, and there is a large garden where the boys receive their outdoor training. The girls are also taught needlework and knitting. Both boys and girls learn reading, writing, arithmetic, geography, history, grammar, and the instruction includes careful religious and moral training. The School is inspected annually by an Inspector of Schools. A child of any person employed by her Majesty is eligible, after seven years of age, if it can pass the first standard of the revised code; and a boy may remain till he is fifteen, and a girl till she is sixteen, during which time each child costs her Majesty about £6 10s. per annum. A boy staying the full time would cost above £50, and a girl nearly £60.

PAUPER CHILDREN.—Mr. John Scott, of Brick Court, Temple, communicates some interesting information respecting workhouse children. There are in England, he says, rather over 50,000 children under sixteen who are in the receipt of parochial or union relief. These children may be roughly divided into two classes—viz., those who have parents, or other natural protectors, and those who are orphans, outcasts, or otherwise totally deserted. This second class constitute at least half of the whole number. These are permanent inhabitants of our workhouses, and their nurture and education have long been a most perplexing problem. The boarding-out system, the adoption of which Mr. Scott advocates, removes them from the workhouse, eradicates the pauper taint, strips off the charity badge, and places them by degrees in the ranks of the self-supporting classes. The plan is already at work in thirty unions in various parts of the country. It has been in active general

working throughout Scotland for the last twenty-five years. It is a startling fact to English ears that the great poor-house lately erected at Edinburgh for the reception of a thousand inmates contains no provision whatever for children. In one year at Glasgow, there were 375 boarded out, of whom only thirteen turned out badly, and only six returned to the workhouse. So far the plan has been successful wherever it has been properly organised and supervised.

SAVINGS BANKS.— A parliamentary return of savings banks issued recently states that there are 409 banks in England and Wales, the annual expenses of which were (for the year ended 20th of November, 1869) £108,342 19s. 1d. The number of accounts of persons were 1,112,072, and the amount owing to depositors £31,588,490 19s. 1d. The amount invested with the Commissioners for the Reduction of the National Debt was £31,450,343 4s. 8d. The average interest paid to depositors was £2 19s. 5d. per cent., and the rate per cent. on the capital of the bank for the expenses of management averaged 6s. 10d. The number of banks in Scotland was 52; the annual expenses £12,159 9s. 2d.; the total amount owing to depositors on the 20th November, 1869, £3,526,452 6s. 1d.; and the total amount invested with the Commissioners for the Reduction of the National Debt, £3,516,835 7s. 4d. The rate of interest paid to depositors averaged £2 19s. 3d., and the rate per cent. upon capital for the expenses of management 6s. 11d. In Ireland there were 44 banks, having an annual expenditure of £8,827 1s. 11d. The total amount owing to depositors was £1,974,750 17s. 3d., and the amount invested with the Commissioners was £1,961,770 17s. 3d. The average rate of interest paid to depositors was £2 17s. 4d., and the rate per cent. on the capital for expenses of management averaged 8s. 4d.

WAKEFIELD MODEL PRISON. — This prison is the only British one which, by the use of steam-power and machinery, approximates in its nature the large manufacturing prisons of the United States and the continent, where the industrial capacities of the inmates are called out to such an extent as, in addition to rendering the prisoners thoroughly practised workmen, secures also the not unimportant object of largely relieving the pockets of honest ratepayers. During four years the purchases of trade materials for Wakefield gaol were £39,794; the sales (chiefly mats), £47,413; net profits, after deducting commissions, &c., £7,783; stock in hand, £16,888. Average number of workers, 1,007. Average earnings, £7 14s. per annum. Such industrial occupation is most valuable. Why should not idle, vicious, unskilful criminals be rendered self-supporting? The competition with outside workers is at the worst very little (a few pence or farthings per individual), and the advantage gained to both prisoners and ratepayers incomparably counterbalances it. The treadwheel is retained at Wakefield as a useful resort to fall back upon for intractable prisoners.

Notices of Meetings.

CHARLES STREET.

The annual meeting of this School was recently held: Sir R. W. Carden presiding.

The report stated that the average attendance at the Sunday School had been 171, and at the Day School 201. There is connected with the School a Soup Kitchen, where 6,000 quarts of soup and the same number of loaves have been distributed at a nominal price. Dinners

to destitute children have been given during the winter; 2,368 meals of Irish stew have been supplied at one halfpenny each. During a few of the coldest months breakfasts, consisting of cocoa and bread, have been given to the children a few times during each week. 1,182 meals have been supplied in this way free of charge.

Some of the other operations of the School consist of an Industrial Class, Penny Bank, Band of Hope, Infant Nursery, Drum and Fife Band, Mothers' Meeting, &c. All these operations have had a good average success. Thirteen children received prizes from the Ragged School Union for having good characters and keeping their situations twelve months.

The expenditure has been £412 7s. 3d., and the income showed a deficiency amounting to £19 9s. 3d.

The meeting was addressed by the Revs. J. Knapp, G. H. Stanton, J. Dixon, and G. Webb.

MARIGOLD PLACE.

The 10th annual meeting of the above School took place in the Schoolroom, Marigold Place, Bermondsey. The Earl of Shaftesbury, K.G., in the chair. The hon. secretary, Mr. Thomas Farmer, read the report, which showed a slight decrease in the attendance on Sunday and week evenings, which, however, is most satisfactorily explained by the opening of a new Ragged School in the adjoining parish of Christchurch, Rotherhithe. One consequence of the opening of the new School has been, that instead of 300 being the largest number of children gathered in on Sunday evenings, there have been as many as between 500 and 600 receiving instruction within the limits of the district which for nine years constituted the field of labour of the above Schools. The report touched on the death of their late worthy president, Mr. Charles Curling, who for ten years helped and befriended the cause, but, while regretting his loss, the committee have much pleasure in the acceptation of the post by another most valued friend, Mr. Donald Matheson, of the Holmwood. The report also stated that, as a compensation for the financial loss, in consequence of the Penny Readings having been discontinued, it is proposed to hold a Bazaar or Fancy Fair about October next. The Sunday Afternoon School has made considerable progress during the past twelve months, the average attendance being 100, as against 83 in 1868; but a great want is felt in the additional help of teachers. The Sunday Evening School attendance has diminished from 208 to 180. The average attendance of teachers has been 13, against 15 in 1868. The Week Evening School, which is only open to boys and girls who are at work during the day, has been attended by 49 as an average, or 16 less than in 1868. The attendance at the Day School shows an increase of 10. In connection with the Day School, children's dinners are given once, and often twice a week during the most trying period of the winter, the average number of little guests being 177. No less than 3,000 good meals have been given since January 1st, through the kind benevolence of friends both near and afar. The amount deposited in the Penny Bank has been £104 1s. 4d., of which £85 8s. 6d. has been withdrawn, leaving, with the balance from 1868, £35 19s. 7d. due to depositors.

There is, in addition to the finance matters embodied in the report, a balance of £8 6s. 11d. in the treasurer's hands.

Papers, Original and Selected.

MEDICAL MISSIONS TO THE POOR.

Our Lord intimated that, during the present dispensation at least, "the poor ye have with you alway." This painful fact, confirmed as it is by nearly six thousand years' experience, leads to the inference that the sick we shall also have with us always, seeing that sickness follows poverty like its very shadow. For example, the frightful cases of "relapsing" or famine fever, to which the Lords of the Privy Council recently called attention by circular, were in almost every instance traceable to insufficient food—or, in other words, to that semi-starvation which is chronic in the byways of our great cities.

It is observable that of the thirty-three miracles wrought by Christ which are recorded, all but nine were those of healing the sick or infirm—so intense was his sympathy with human suffering. A multitude of other cases are unreported, but of all it is declared that "he healed them all." Nor did the miracle end here; for in every case such healing was used as a lever to reach, and so to cure, the sin-sick soul. Such gifts of healing were not only conferred on the apostles, but on the leading members of the primitive Church, and they became a powerful means of introducing the gospel. Such gifts have been withdrawn from the Church—probably never to be revived; but scientific skill, when under the direction of Christian doctors, like that of "Luke, the beloved physician," even in these last days, becomes a powerful means of reaching the consciences of those who, though they are deaf to gospel exhortation, cannot misunderstand that Christian kindness which readily tenders help in the hour of physical need.

This has led most missionary societies of late years to attach medical missionaries to their staff. Eminently has this been the case with the flourishing Mission to the Jews in Jerusalem; and it is not too much to affirm that the labours of Dr. Macgowan, and other skilled medical men, have had such an influence on the Hebrew race that it has led many to listen eagerly to the counsel of those missionaries whose labours are solely of a spiritual character. So Dr.

Livingstone, another great medical missionary, became the pioneer to the spiritual missionary; and hundreds of the Fetish worshippers of Central Africa were led through this indirect missionary work to "cast their idols to the moles and to the bats."

That the question of Medical Missions has a direct bearing on the poor of London, and other great cities, many facts testify. It is true that we are flooded with all kinds of hospitals—mostly general, but many for the cure of special diseases; yet most are *practically closed* to the very class who most need their assistance. To say nothing of their distance from those byways where the poor must of necessity live, the hours at which patients' friends must apply for admission, implies in too many cases the loss of a day's wages to those who can least afford it. Then, again, the difficulty of getting tickets of admission from subscribers causes them to be largely frequented by the lower section of the middle class—persons who could well afford to pay the fees of our general practitioners. Thus no one can stand outside the doors of our larger hospitals without seeing crowds of well-dressed women seeking for that medical advice which was intended by the benevolent founders to be restricted to the poor. But as proof of the difficulty of the really destitute in finding admission to our hospitals, read the following contrast between the hospitals of London and Paris, as sketched by the *Lancet*:—

"Here we may see a miserable woman, whose husband is stricken down by acute rheumatism, and whose children are crying for bread, hurrying through the streets, shivering and bedraggled, from one counting-house to another, to beg for a ticket for the hospital. She has to run also to wait upon the relieving officer, or the board of guardians, at the precise moment when her name is bawled; and to keep another tryst at the house of the parish doctor, waiting for the medicine to be given out. In the meanwhile the sick man is untended, and the children are crying for food. At length, perhaps, the hospital ticket is procured; and then the last bed, or the last bit of decent clothing, is pawned to pay for cab hire. Perhaps the man would have been admitted instantly, as an urgent case, if he had been brought earlier, and without a ticket. But this is not known to those whom it concerns. The classes who ought to benefit have learned to regard the hospital, except in case of accident, as a place, not for the poor, but for the *protégés* of the rich—for the families of men in regular work under subscribers, and so forth. In Mr. Blanchard Jerrold's

descriptions, more prominence might have been given, we think, to the organisation of the Central Bureau [of Paris], and to the efficient manner in which the medical officer there on duty distributes the applicants to the institutions best adapted for their several conditions. So completely is this done, that medical practitioners who wish some poor patient to try some particular form of treatment—such as medicated baths or galvanism—have no difficulty in getting the patient sent, for the specified purpose, to the hospital at which the necessary appliances are in the best condition. But the great fact is, after all, that the poor Parisian regards the hospital as the home and refuge of the sick—not as a place accessible only through private benevolence, or by dint of unblushing importunity. It is impossible to draw the contrast of which we have spoken without feelings of deep humiliation."

These and similar facts, as well as an earnest desire to evangelise the poor, led to the formation of the Edinburgh Medical Mission above thirty years ago. The first year about 1,300 persons applied for medical advice; the present average is above 9,000. Many of these are Irish Romanists, and all of the patients are the poorest of the poor. The dispensary is always opened with prayer and Bible reading, and spiritual counsel suitable to their spiritual state is tendered in *every* case. Dr. Burns Thomson, the present medical superintendent, says that, through the heart being softened by weakness and by kindness, such spiritual advice is always listened to with respect, and in many cases it has led to undoubted conversion.

About six years ago, the same plan was tried in Liverpool with signal success. From the annual report of the medical superintendent, Dr. Owros, we glean the following particulars:—Only four patients presented themselves on the first day, but now the average daily attendance, new and old cases included, is 121. The total number of new cases admitted last year was 13,312; and the total number of visits paid to the dispensary of new and old together, during the same period, was 37,751. In addition to these large numbers, 7,931 vists were paid to the sick at their own houses, giving an average of twenty-five visits per day. To sum up the whole, the grand total of visits paid by patients to the dispensary, and by the medical superintendent and his assistant to the sick at their homes, during the past year, amounts to no less than 45,682, or 146 visits per day. What a vast array of human suffering, wretchedness, and ignorance is expressed in these few

figures! That the patients derive benefit from the medical treatment which they receive is proved by their continued and increasing attendance at the dispensary. So far from the religious instruction which is afforded being any let or hindrance in their way, the superintendent states that they listen with avidity to the gospel which is proclaimed to them in love and without controversy. An increased band of lady visitors continue their self-denying labours in the visiting-room where the patients assemble one or more of them being present during each day of the week, and their persevering efforts for the good of these poor people appear to be fully appreciated by them. A good deal of visiting is also accomplished by these ladies at the homes of the patients, as many as twenty-four visits, on an average, being paid by them during the week. In every instance they are well received, and their kindly ministrations, whether to the bodily comfort or spiritual good of the sick, are thankfully acknowledged. The medical superintendent and his assistant give a similar testimony as to their experience of this house visitation; the patients generally hail their approach with pleasure, and beg for a repetition of the visit.

We are glad to find that this plan of reaching the needs of the soul through the physical maladies of the poor is being gradually introduced into London. For many years, Dr. Cross had such a dispensary at Brewers' Court Ragged School, the schoolmaster acting as dispenser; and this practical kindness became a door of entrance to many callous hearts. But a more systematic effort is being made in one of the worst districts of London, under the title of the "Medical Mission for St. Giles." We need scarcely say that fever or cholera alternately rage in this locality. Recently no less than eleven cases of fever occurred in one house and thirteen in another. Here a public-house, once a house of call for thieves, has been purchased and fitted up, both as a Medical Mission and as a preaching station. At this place the patients arrive at one o'clock, when, after a short service, conducted by the medical superintendent, he prescribes for their cases in rotation. In this way what may be regarded as a large congregation is collected every week; and the Bible-women, and other evangelists who aid in the spiritual work, speak most highly of their behaviour.

A similar Mission was opened at the beginning of this year in Sermon Lane Ragged School by the Islington Open-Air Mission.

As Dr. Dawson volunteered his services for the purpose, the work was soon begun. Dr. Dawson not only prescribes for and dispenses to his patients during two hours every day, but takes the opportunity of speaking to them of the great Physician of souls. In the adjoining room several Christian ladies read to those who are waiting to see the doctor. The first week there were 35 patients; last week 104. The total number of patients during the first two months' working of the Mission was 569.

We need scarcely say that we should be glad to see this plan of usefulness extended to other Ragged Schools; or, at least, to see the experiment tried in one large central School in every district. Most have a room which might be readily fitted up for the purpose; and, if opened from twelve till two, it would not interfere with school duties. The cost for drugs would not be a very heavy item; and, from what we know of the liberality of the medical profession, we cannot doubt that able assistance would be readily volunteered.

Nor can we doubt that were such Medical Missions to the poor more generally established, that they would operate as pioneers to the gospel to our poorer brethren. This has eminently been the case both in Palestine, Edinburgh, and Liverpool. Obdurate Israelites and bigoted Romanists have had a practical proof that Christianity is no mere sham—that it is, in so many words, a doing, and not a mere talk—and thus have been led to listen to that gospel of the grace of Christ, which they once either cursed or hated. At all events, whatever were the spiritual results, we should at least copy the example of our Divine Master, who never forgot in his ministrations that men have bodily as well as spiritual wants; and so healed, as well as preached to, the "halt, the maimed, and the blind."

PRESENT DUTY OF RAGGED SCHOOL TEACHERS.

BY THE REV. CHARLES VINCE.

It does not need much discernment of the signs of the times to see that there will not be in any State-system of education more of the religious element than there has been in the past. If there is a change, it will be towards the less, and not more. Therefore you may say, however the question is settled, "We have to gird up our loins for greater work than before."

Well, then, be encouraged, teachers. You are dealing with a large part of the greatest treasure of this city of London. I know you think very

highly of your city, and so do some of us, who only come up to see it now and then. But supposing that to all the wealth and magnitude of London you could add the romantic beauty of Edinburgh and the culture of Paris, with its straight lines, that tell of the spirit that rules in the land; and suppose you could add the style and majesty of Lyons, and the art-treasures of Florence, and the antiquities of Rome, and the venerableness of Damascus, the oldest city in the world; and suppose, too, you could add the sacred associations of Jerusalem itself: I point you to that city having all these combinations, and I say still the greatest thing in the city of London is the human life that is in it; the greatest treasures in that city are the immortal minds God has put in it, that here, in the school of time, they may be disciplined and prepared for the service of eternity. Now lay it to heart, my fellow-labourers; you have to do with those for whom God would spare this city, if this city provoked his indignation. You may think of the most glorious palaces in your city, and of the most ragged, unkempt, untrained boy you have, who, perhaps, shelters himself at night beneath its porches; and I can point to that child, and say he is more to God than all the palaces in all the cities in the world. If your palaces were all levelled to the ground to-night, I do not know that any angel would weep; but the first time the lip of a little child is befouled with a lie, the first time his waywardness rises into rebellion against parental authority, the first time the little child's hands do pick and steal, surely tears do trickle down the cheeks of some guardian angel, and a shadow comes athwart the brightness of a face on which, at other times, is reflected the unshadowed glory of God. If by some touch of a magic wand you could fringe both banks of your noble river with marble palaces, I do not know that there would be any joy in heaven over that; but when some Sunday School or some Ragged School teacher, by the help of God, plucks some little child as from the brink of destruction, a thrill of joy passes through the hosts of God,—there is gladness in heaven.

Teachers, think of the greatness of your work! Remember the position in which you stand to some of these children. It is a horrible thing to say, and yet it is true, that there are multitudes of little children, even in Christian England, to whom early orphanhood would be a blessing. I take this to be one of the most ghastly facts connected with our social state. There are many little children to whom we might truly say, "If your fathers died to-morrow, you would have a better chance in life; you would be better housed, better fed, better trained, if taken away from parental influence, and put even into the pauper's house." To how many fathers could I say, "To your little ones your example is a curse; to them your influence is a power for evil; your continued existence is a hindrance to their prosperity!" If a she-bear were shot, there would be somewhere a litter of cubs who would perish for lack of maternal care; if some vulture were shot in mid-heaven, there would be a nest of little ones to die for want of her sheltering wings; but there is many a man in England to whom I could say, "If death took you away, I believe, before God, your little children would have a better chance in the world." I say that is a ghastly fact; and you, Ragged School teachers, have to stand in the place which such parents should occupy to these children. As you look at them next Sunday in the

class, see the Master there; hear him cry, as from his cross, "Father, behold thy son; son, behold thy father; mother, behold thy daughter; daughter, behold thy mother!" Christ puts you into this place, and he expects you to do this duty.

You say, "How can I love them as their parents ought to have loved them?" I only know one way,—you must work for them. You know, if I had a motherless babe put into my arms, and I had to find some strange woman to love it like a mother, I should look for one to whom I could say, "Take it home, feed it, warm it, and watch over it; work for it like a mother for twelve months, and at the end of twelve months you will love it like a mother." That is the law, that out of motherly toil there will grow motherly love. You teachers who want to do your work properly must love the children like parents, and to do so you must first work for them like parents.

Teachers, it is not written, "Be ye followers of them who, on the wings of supernatural power, were lifted up to snowy heights;" but, "Be ye followers of them who, through faith and patience, inherit the promises."

GROTTO PASSAGE RAGGED SCHOOL, MARYLEBONE.

The "Grotto" is one of several houses now open to the thousands of friendless wanderers in this large city, where they can obtain shelter and food, and are partially clothed. Its two *distinctive* features are: First—that it admits boys at a more advanced age than *any other* Refuge in London. This, though of course adding difficulty to the work, has proved an untold blessing, as it gives to many a second chance, and meets the case of numbers who, having made a false start, are brought to the verge of ruin, and who would be without hope of escape if it were not for a home such as this. Even limiting ourselves to the winter that is just past, *three* different lads have voluntarily said—"If it had not been for the 'Grotto' I should have been on the gallows." One of them—a very clever fellow—had joined a gang of forgers, the second had been taught the first lessons in the college of thieves by "a professor," and the third was being gradually trained to be an actor in the "Jack Sheppard" school, "where the pieces mostly end in murder." All these are now rescued, and one has himself become an active worker for God. The second feature in which the "Grotto" differs from most other Refuges is—that no subscription or *influence* of any sort is needed to procure the admission of a lad. So long as there is room the doors are at once open to *all* who apply, at *all* times, the only title they need is being homeless and friendless.

The *great* object of the promoters of the Refuge is, that these poor and homeless outcasts of society should be brought to the knowledge and love of the "Friend of Sinners," who himself, when on earth, "had not where to lay his head," and to seek to manifest by words and deeds of love that "God is love," to those who have grown up with the fixed idea that both God and man are against them. We are deeply thankful that, in many cases, this message has proved the means of real conversion, shown forth in a

new life, and in numbers more we have every evidence that the seed has taken root, and prayerfully and hopefully we look for its one day bearing fruit—resting on the promise, "in due season ye shall reap." Every effort is made to obtain satisfactory situations for the boys on leaving, and to keep up a kindly feeling after they have left. The constant affection with which the "Grotto" is spoken of by the "*old hands*," and the eager way in which they return to it after sometimes years of absence, to see the "Home" and visit their comrades, are most gratifying, and tell in unmistakable terms of lasting good sought and found there. It has been ascertained that of those who have been admitted since the "Grotto" first opened its doors for the reception of these vagrants, *upwards of one hundred* are now doing well, and have become respectable members of society. We have had most encouraging visits from many of them this winter. One, whom we had almost despaired of ever hearing of again, returned with eleven years' good character from sea. Another, whose case for a long time seemed quite hopeless, now writes from Canada that his master will not part with him, as he is the only one he can trust for being always sober. The other day we had a visit from one, originally found in the streets on a stormy night, who has now been eight years in one situation, and whose mistress has just died leaving him a legacy. Another has just called, bringing *half-a-sovereign* "to save," as he said, "some other fellows." Cases might be multiplied, but enough has been said to show that the "Grotto" has been productive of much good in *living* characters.

The "Work," which occupies seven hours a day, consists principally in chopping wood and making it into bundles for firewood, and in picking hair for upholsterers, and it is supposed that each boy shall average 100 bundles of firewood a day, and 45-lb. of hair.

The "Class" is for secular instruction, and is kindly undertaken by various ladies, with great benefit to the institution, every day in the week except Saturday. There are also two Bible Classes held during the week as well as two on Sunday. On Sunday morning there is also a service, conducted by the master, aided by various friends, and in the evening the boys are taken to Portman Chapel (the Rev. J. W. Reeve's).

But we cannot close this sketch without referring to that other and older branch of the Grotto work—the Ragged School, from which, indeed, the Refuge branch originally sprang.

The Day School has been attended by upwards of 100 daily during the past year. The room has been enlarged, and the mistress aided in her work by several ladies who have kindly volunteered their help. This part of the establishment has already turned out a considerable number of young women as female servants, many of whom have earned good characters in their situations.

The Penny Bank, the Children's Clothing Club (this year amounting to £16 in their own pence), and the Sunday and Night Girls' School, all continue to flourish.

We deeply regret to close this sketch by intimating that the Grotto has recently experienced a severe loss. One who had long laboured to make it in every sense a Home, received on the 19th of April his own summons to the home and the rest for which he had long been fully prepared. The

name of Mr. W. J. Maxwell is a household word in the Ragged School cause. Amid the many calls to which he was open, and in spite of the distance at which he resided, he was always ready to lend a helping hand to the Grotto, where for twenty-three years he had filled the office of hon. secretary. That God in his infinite mercy may send forth many such labourers into his vineyard must be the prayer of those whose desire is to seek and to save those that are lost.

AN HONOURABLE TITLE.

VERY few females have been called to serve and glorify God in the same way as Deborah was. To strike the harp of prophecy, and to wield the warrior's sword, was her singular and sublime calling.

But leaving other things, we ask attention to that title which, under the guidance of the Spirit, she gave herself—"A MOTHER IN ISRAEL." The nation to which she belonged was in a very disturbed and desolate state. God raised her up to sustain a most important relationship, and to do a most useful work. When it was done, Jehovah of Israel had the glory. She exulted indeed, but it was in Him who had called, endowed, helped, and blessed her.

The term "Mother in Israel," shows that she exerted a powerful influence over the nation, and that it was benign as it was powerful. Like a wise mother, she was the means of averting many evils from, and of bringing many blessings into, her beloved nation. No doubt, she had mourned in secret, and felt deeply in her heart, before she came forward so publicly. All great instruments of good to others have usually first a secret training in God's presence.

The term, as thus used, shows us what each mother ought to be in her family; even a centre of attraction round which hearts should revolve, a shield to avert evil from the loved ones, and a channel by which blessings from God may flow. If mothers would be all this, they must be much in communion with God, in order to obtain wisdom and strength.

But let us look at a wider circle than the family. There is an *Israel* now, and there are still some mothers found therein. Those to whom this appellation may properly be given in a spiritual sense, are distinguished by a maturity of spiritual stature. Only women should be mothers. Wherever this rule is neglected (as it is very frequently in the East), nature avenges herself in premature decay and early second childhood.

> "Choose not alone a proper mate
> But proper *time* to marry."

Only a full grown or matured Christian can be a mother in the Church. Of course, we speak comparatively, for no Christian in this world, whether male or female, arrives at that complete fulness of spiritual stature of which Paul speaks. Still, as beloved John teaches, there are babes, young men, and fathers or mothers in Israel. Wherever there is life there should be growth; and if this goes on, there will be a degree of maturity in appearance and fruit. Such a development of experimental and practical Chris-

tianity is very lovely, and exceeds all external beauty. Oh for such knowledge, sincerity, love, and diligence, as appeared in those of whom Paul makes such honourable mention: "Beloved Persis, who laboured much in the Lord;" "Mary, who bestowed much labour on us;" "Phœbe, our sister, a servant of Christ;" even the honoured woman, who carried that grand letter from Corinth to Rome, which has proved a mine of wealth to all ages since. These, and others to whom Paul refers, were, no doubt, "*Mothers in Israel*" in his day, and, like Mary of Bethany, they are referred to with honour wherever the gospel travels and triumphs. Some of them, like Aquila, could teach an Apollos the way of the Lord more perfectly; while others, like Dorcas, made garments for widows. No doubt, Dorcas had a kind heart as well as busy fingers, or she would not have been raised up again to life, as was her singular honour.

And surely a "Mother in Israel" must be one in whose course and conduct the affections of the human heart flow in spiritual channels and for spiritual purposes. And such an one will not neglect her home in order to do good to the souls or bodies of others. Still she loves, watches over, and prays for the Israel of God. She realises her responsibility, and from love endeavours to do all as to the Lord, and not unto man. The people of God, the household of faith, are *her larger* family; and though she cannot teach all, she seeks to train up some for eternity. She wishes to see the saints holy and happy; is anxious that they should be a *family* in *fact* as well as in word, having common interests and common sympathies. She endeavours to prevent disputes; or, if they come, to bring divided hearts together again. As with the mother in the family, so with the gospel Deborah in the Church, harmony, order, and co-operation for good is what she sets her heart upon and aims to promote. If we had a good many such mothers in Israel, "our highways would not be so unoccupied," nor would so many travellers to eternity walk through byepaths (Judges v. 6). May the number of such be speedily and largely increased!

"Make me a weapon of Thy power,
An angel of Thy will;
To Thee devoted, let each hour
Its happy task fulfil."

—*Christian Treasury.*

RAGGED SCHOOL UNION EXCURSIONS.

THERE are few persons, perhaps, to whom a day's trip into the country is more acceptable and beneficial than to the London Ragged School teacher. Working, as they do, in the most wretched localities, breathing vitiated air, surrounded by misery and everything that is depressing and unwholesome, with little or no variation; to these, the prospect of a day's fresh air, amid the beauties of nature, comes with a peculiar charm. The Committee of the Union, sympathising with the teachers' difficulties, have for the past few years deemed it money well laid out to invite them to spend a day together out of London. It is our pleasing duty to chronicle the sixth annual gathering of this kind, which took place on Saturday, July 2nd, 1870,

at Bushey Park. The clouds, which threatened rain, gradually dispersed, and gave way to the genial sunshine, which continued throughout the day. About 300 teachers met at the Waterloo Station, and were conveyed by an early train to Teddington; and after a gentle walk from the station soon reached Bushey Park. Enlivening the way with mutual recognition and social intercourse, they passed on through the famed grove of chesnut and lime trees up to the marquee, erected at the Hampton Court end of the park.

Several members of the Committee, and the officials, joined the party, and notice was given of the arrangements for the day, when all dispersed to enjoy themselves. Punctual to the time announced, all assembled at the tent to partake of a substantial dinner, prepared by Mr. Earee in his usual style, viz., an abundance of everything, and that of a good quality.

The country air rather improved than impaired the appetites, and the dinner was thoroughly appreciated, and proved not the least enjoyable part of the day's programme. Dinner over, the company once more dispersed, and with a determination to make the most of the long afternoon before them, and to enjoy to the full the many advantages and facilities which are here offered to the pleasure-seeker. Some repaired to the Palace, and sauntered through its rooms adjoining, criticising the pictures and other objects of interest. Others preferred a walk through the adjacent grounds to see the pretty flower beds, rich in colour, the carpet-like grass plot, the shady avenues of trees, and the quiet ornamental pieces of water, reflecting on their surface the beauties of nature around and overhead; nor did the venerable centenary "vine" escape notice, and the "maze" was as popular as ever. Many were more aquatic in their tastes, and wended their way to the river side, and engaged boats for a row on the water. The day was most pleasant for this exercise, for although the sun was hot, it was moderated by a gentle but cooling breeze. The ripple on the water; the lilies, here and there peering their yellow heads above the surface; the verdant banks, and the green fields around, made it difficult to recognise Old Father Thames as he appears in his store of mud and bricks and mortar, and his soup-like water nearer London. Cricket, too, had its votaries. A good social game was played in a quiet part of the park, and although it would scarcely be called a scientific one, was conducted with much spirit.

On reassembling for tea, they were all gratified to find Lord Shaftesbury awaiting them in the tent. He expressed the pleasure it gave him to see them together. He congratulated them on the propitious weather, and thanked them for their arduous and self-denying exertions sustained for another year. "This is your day of jollification, and amid our pleasures, I hope we shall not forget the little ones left behind, and let us see if we cannot arrange a jollification day for them also." When passing through some of the wretched courts and alleys that abound in London, his lordship said he had often seen ragged urchins planting cabbage stalks in the mud, and then sitting and playing around, fondly imagining they were in a garden. None knew better than Ragged School teachers how much good a day's fresh air did to the little ones, and he hoped, therefore, that their turn would soon come. He concluded by saying that nothing

but good could be augured from gatherings of this kind, as it would enable them to know what they each were doing; to talk over their difficulties; to sympathise with and help each other in their good work; and he wished that these opportunities were more frequent.

Tea over, Mr. Miller, Mr. Wyon, and Mr. Gent, spoke a few words of kindly greeting, congratulation, and of thankfulness for the happy day spent together, to which the teachers responded in grateful terms. As the evening wore on, a sort of irregular procession was formed to the station. The distance was relieved by sacred melody, which had a beautiful effect in the quiet evening light, under the stately trees, and was, after all, the most fitting expression grateful hearts could give to "the Giver of all good gifts."

The children's "jollification" came off on Friday, August 5th, in Bushey Park. For we are glad to say that sufficient funds were readily forwarded to pay the cost of the train and the needful refreshments. This was due to the following appeal of Lord Shaftesbury:—"May I again take the liberty to request a contribution in aid of a summer treat to the Ragged School children? Shut up in filthy streets, and living in houses oftentimes little better than pig-styes, they have this recreation but once a year. None but those who have seen them in the fields can estimate the enjoyment thus conferred on these large masses."

About 2,000 scholars and teachers were present at this happy gathering. The party was accompanied by 120 members of Brewers' Court Ragged Church, who were kindly entertained at the cost of Mr. J. Harris, a director of the Central Society. Though not allowed to perform in the park, the bands of the Ragged Schools in Ferdinand Place and Lant Street played lively airs from and to the station. The day was all that could be wished, and we need scarcely add that the presence of Lord Shaftesbury and Lady Victoria Ashley added unusual zest to this annual "jollification."

WHAT A FACTORY GIRL DID.

She had no position in the world, nor money in the bank. I do not know that she was any way distinguished by her intellect; but she had what is better far, a large heart—a kind, loving, Christ-like heart. Seeing very many poor boys employed in the foundries who, early initiated into lessons of vice, could say, "No man careth for my soul," she had compassion on them. "I am but a poor working girl," she said to herself; "but I will try, in a loving spirit, if I can win them to God and to what is good."

A noble resolution! So soon as formed she sought to carry it into practice, asking and getting the use of a room below the factory where she wrought. She opened it on a Sabbath in June, 1862; and ere long had gathered in some forty lads, with ragged clothes and dirty faces, from smoking clubs and the back courts where they were wont to spend their Sabbaths in gambling, rude play, and wild merriment. For two years she

persevered in this course, willing to spend and be spent for Christ; nor abandoned a work she loved so well, till failing health compelled her to resign it into the hands of others. Nor were her efforts to bless and save those boys confined to Sundays. They engaged her spare time throughout the week.

This noble girl, abundant in labours in season and out of season, so soon as the day's work was over, took her way to the homes of the boys—if homes many of their lodgings could be called. She knew them all—their sad histories, their dangers and hardships; and by her Christian principles, her winning ways, and overflowing kindness, she gained an influence over them which was productive of the happiest results. God owned her labours. Several underwent a saving change. Some are now teaching Sabbath Schools, and adorning the doctrine of God their Saviour, whom, be it remembered, not ministers, nor preachers, nor parents, but this poor factory girl, turned from the errors of their ways. So distinguished, indeed, from others of the same class and calling by their superior industry, decency, freedom from profane language, and general good account, were those under her training, that "Mary Anne's boys" became a proverb in the foundries.

It makes one sad to think how many Christians, with tenfold more time, more money, more education, more influence, have not done a tithe of the good this girl did. If any might have justly pled the excuse, "Am I my brother's keeper?" it was one who found it hard to keep herself—who, starting each morning to the sound of the factory bell, and hurrying along dark and silent streets, had gone through hours of work ere half the world was awake. Yet when others at evening seek the quiet and comforts of home, some the pleasures of society and the table, some perhaps the haunts of vice, this noble girl, leaving the flying spindles, before which, amid the din and whirl of the factory, she has stood with weary limbs the live-long day, goes forth on her mission of mercy, to seek the lost, and raise the fallen, and close with her own gentle hands the wounds of humanity.

Her story may make the writer, and most of his readers, ashamed of the little they have done. Let the best and busiest of us resolve to do more for Christ, more for a perishing world. Be they kings or statesmen, bishops or doctors of divinity, happy those who shall get a place on the great judgment day beside this poor factory girl. Many a night she might have been seen by the glare of the drinking shops that threw their light into the thick air, wending her lonely and weary way, an angel in disguise, on her errands of mercy, through the ruffian crowd of the city's darkest, foulest streets. But I see another vision. She stands revealed by other lights. The factory girl is in the midst of a radiant and august assembly; and shining angels look on while she bends her lowly head to receive a blood-bought crown, and hears the words of Him whose life she has attempted to copy into her own: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

OUR SCHOLARS' PRIZES FOR 1870.

THE Committee of the Ragged School Union, being desirous to encourage good conduct and long-continued service in all who have passed through the Schools of the Union, have again decided on giving Prizes to young persons who have kept their situations with good character for twelve months and upwards, and coming within the following—

CONDITIONS.

1. They must be over twelve and under eighteen years of age.

2. They must have attended the Ragged School giving the recommendation at least six months previously to having entered their first situation.

3. Having kept in one situation for twelve months they are allowed to make one change, but must not be out of place for more than two weeks. In this case they are eligible for the Prize, provided they are in the second place on December 31st, 1870. Certificates of character will be required from both situations.

4. If they have not before received a Money Prize, they will now be entitled to a Prize of seven shillings and sixpence, as well as a card, provided the Committee of the School recommending them will pay two shillings and sixpence of this sum.

5. Those who have received a Money Prize previously, and are again recommended, will be entitled to a Prize Card, and a book costing not more than two shillings and sixpence.

6. They must have been in regular attendance at the Ragged or other Sunday School for the current year. This rule does not apply to female domestic servants.

7. Shoeblacks, occasional labourers, scholars partially employed, those engaged by their relatives, or earning more than ten shillings per week, will not be eligible for the Prizes.

8. Certificates must be furnished by the employers and school authorities, to show that these conditions have been complied with, and that good conduct has been continued to December 31st, 1870.

9. The candidate will lose the benefit that might arise from the application, if the application paper be not fully and accurately filled up, duly signed, and returned to the office, 1, Exeter Hall, on or before January 14th, 1871.

The Prizes may be given in books, clothes, or otherwise, as the Committee of the School may determine; but if given in money, it should be placed to the child's account in a Savings Bank, with a view to induce provident habits.

1, *Exeter Hall, July*, 1870. JOSEPH G. GENT, *Secretary.*

Poet's Corner.

"STAND UP FOR JESUS."

STAND up! stand up for Jesus!
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss.
From victory unto victory
His army shall he lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up! stand up for Jesus!
The solemn watchword hear,
If while ye sleep he suffers,—
Away with shame and fear;
Where'er ye meet with evil,
Within you or without,
Charge for the God of Battles
And put the foe to rout!

Stand up! stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict,
In this his glorious day.
Ye that are men now serve him,
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

Stand up! stand up for Jesus!
Stand in his strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the gospel armour,
Each piece put on with prayer;
Where duty calls or danger,
Be never wanting there.

Stand up! stand up for Jesus
Each soldier to his post;
Close up the broken column,
And shout through all the host.
Make good the loss so heavy
In those that still remain,
And prove to all around you
That death itself is gain!

Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle—
The next the victor's song.
To him that overcometh,
A crown of life shall be;
We with the King of glory
Shall reign eternally.

Teachers' Column.

FRUIT AFTER MANY DAYS.

A WRITER in the *Sunday School Times* says:—"There was once a Sunday School teacher who gave notice to the superintendent that he should be obliged to expel two scholars from his class, on account of their behaviour. The teacher of the next class, hearing this, resolved to take the two boys into his class, thinking within himself that the worse a scholar is, the more he needs to be taught. To this, however, his own class objected, lest the influence of such boys might be injurious; but the teacher told them it was their duty to reclaim every fallen sinner. There being no further objection, the two boys were brought into their new class with downcast faces, as if conscious of their guilt. The teacher handed each of them a Bible, but they threw them down on the floor; he picked up the books and handed them to them again. One of the boys kept his in his hand, but the other threw it upon the floor. Again and again did the self-denying teacher place it in his hand, but all to no purpose. He saw, however, that he could do no good with him, so he bore with him patiently until the School closed, when he took him into a private room and spoke to him of the value of his soul and of the sin of his conduct. The teacher and the scholar then separated.

Some years after, a person called on this same teacher (who had now, on account of business, removed to a distance from the scene of his early labours), and sent in a message to say that a friend desired to see him, but, as he was a stranger, he said, it was useless to give in his name. 'Tell him to walk in. The stranger, on being introduced, said —'You have forgotten me, I think?'

"'I have,' said the teacher, 'if ever I knew you.'

The stranger then said—'Do you remember once having a very wicked boy in your class?'

"'Oh yes! I do.'

"'Well,' said the stranger—'I am he. It was your conduct to me that Sabbath afternoon that led me to see the error of my ways. Since that time I have served on board one of her Majesty's ships; and now I am serving under the Great Captain, the Lord of Hosts, and I have now as fine a set of 'blue jackets' under me as you could desire to see; and I should be very glad if you would come some time and speak to them. Allow me to hand over to you a piece of gold, which you may use for the benefit of any School in which you may be at present engaged.'"

THE BELOVED PERSIS.

IT was not a soft and languid wishing for the good of her neighbours that occupied the leisure of this Christian lady. Nor was it merely such work as she could do with tender hands, in a drawing-room, and thus contribute to the

stock of a benevolent bazaar. She did not embroider a costly piece of silk, and then arrange a lottery, as the means of squeezing the money from frivolous or covetous hands, in behalf of a good cause. She did the thing herself. She went to the needy place, and laid herself alongside the needy people, and pressed with all the might of a strong faith, and all the gentleness of a lovely character, to tear the lost from their sins, and win them over to the Saviour. The word tells us as much. It is well translated "laboured." It indicates effort that inflicts pain and entails weariness. It indicates, indeed, the severest toil, the toil which makes subsequent rest needful and sweet. The task was rough, though the hands that plied it were tender.

Ladies need not be afraid; work to which the love of Christ impels you will never mar the delicacy of true feminine refinement. I could name some things much in vogue at present which do rub too roughly the tender bloom of newly-ripened womanly beauty. But personal contact with the poor, the ragged, the rude, even the wicked of her race, when she seeks them, as Christ did, in order to save, will throw a halo of heavenly light over the graces of art and nature, at once enhancing their beauty, and securing their permanence. Christianity —the Christianity that flows from an inner life in Christ—is at once the best style of manly courage, and the best style of feminine attractiveness.

I think I see this beloved Persis marching through the lanes of the city, with the children casting themselves in her way, right and left, to catch a glimpse of her eye, or a touch of her hand. When the eye saw her, then it blessed her. She certainly was not effeminate, who toiled hard amid a degraded heathen population, and toiled all alone; she was certainly not effeminate, but she was feminine. She was strong-minded, for she accomplished a great and difficult mission work alone; but she was refined and gentle, for she was, and was known to be, "the beloved Persis."—*Rev. W. Arnot.*

Children's Gallery.

"TWO LOAVES ON SUNDAY."

Those who really love Jesus like to do as he did as far as they can. Hence they delight to visit the sick or the poor, and to point them to the Great Physician. We once knew a little boy who used every Sunday after the morning service to visit the humble home of a poor blind woman, and then read the Bible to her. Do you not think that she was glad to meet him? Yes; and he was equally glad to see her; for he never forgot the lesson she taught him, that the poorest home is a very rich one if Christ be there.

Jesus once said, "the poor have the gospel preached to them;" and never was this more true than in our days. Thus we hear of large congregations of gipsies, navvies, costermongers, and thieves. Oh, how greedily they drink in that best of news, that none is too vile to find a home and a hearty welcome in our Father's house far away. Several of these now preach the gospel, and hundreds flock to hear them tell that there is hope for the worst.

The largest of these strange congregations gets together as many as 1,000 outcasts every Lord's day morning. Every one gets a slice of dry bread at the close of the service; most eat it like famished wolves. At this "Ragged Church," as it is called, we have seen tramps, thieves, beggars, and ticket-of-leave men in large numbers. On one occasion about thirty poor Irish women came in, nearly all with babies slung at their backs, in the

hoods of their blue cloaks. There they heard, perhaps for the first time, that not Mary, but Jesus is the only Saviour.

But, perhaps, you would like to hear a tale about one of this strange flock; for what boy or girl does not like a story? We will tell one.

"She is dead, sir!" said a half-starved woman.

"Who is dead, my friend?" said I. "Who is dead?"

"That poor old lady who used to crawl up these many steps with her crutches to hear you tell about the love of Jesus. She used to say the parish allowed her two loaves to live upon for a week; and then she came to School twice of a Sunday to get two loaves for her soul. That food she said made her feel happy, when the hunger of the poor body was ever so sharp. She died, sir, wanting to see Him who had fed her poor soul by his own love so long."

Strange as were the words used by this poor cripple, do you not think that she was right? She had heard, both in the Ragged School and the Ragged Church, that Christ is "the *bread* of life"; and found that, as a good wheat loaf keeps the body in health, so Jesus feeds the soul. See to it then that you get "two loaves on Sunday," so that you may meet both this cripple and the blind woman at the last day. UNCLE ROSWELL.

EVER THE SAME.

A LITTLE boy, between five and six years of age, who attended an "Infant Ragged School" in Liverpool, fell sick and died, after a short illness. The child knew scores of texts, and he brought home something new nearly every day, which he was fond of repeating when he sat on his little seat by the fire, so that I used to say to his mother, "He has picked up another crumb." His father called at the School to express his gratitude to the teachers for the great care and pains bestowed upon his boy, who had died very happily.

When very near his end, the child expressed a wish to see his kind teacher, that he might hear from her some nice texts, such as he used to learn at school. His father answered, "Well, but you know a good many texts, just tell me one." The boy at once said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

The father, wishful to ascertain whether his child understood the passage or not, said, "Yes, my boy, but Jesus said that a long time since, when he lived on the earth, but now he is far away in heaven, do you think he cares for little children still?"

The child replied, "Oh! but it's just the same, for another text says, 'Jesus Christ, the same yesterday, and to-day, and for ever,'" and, he added, "I am going to live with Jesus."

In this simple faith he fell asleep, in the arms of that Good Shepherd, who is ever the same.

Editor's Note-book.

WORKING MEMBERS OF THE CHURCH.

How few there are who take part in the active duties of religion! Some in our churches, and in comparison with the whole number of professing members, the majority, are not active workers. They seem to feel, but they do not *act*. We trust that the light is within them, but they do not let it *shine out*. They profess to feel interested in the welfare of religion and their own churches, and wish them success; but they make no actions, nor do any deeds, by which it may be visible to all that they have a

heart to work and *do work*. There seems to be a disposition in the minds of many, to be simple recipients of the blessings of the gospel, without dispensing, or being the means of dispensing, these blessings to others. Christ said to the man out of whom he had cast the evil spirit, and who afterwards sat at his feet clothed in his right mind, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." So every Christian, every member of the church, should feel that he is sent forth to say and to do something for Christ. To come to church, listen to the truth, pay our pew rent, give to our benevolent boards, and honour and respect religion—all this is well; but is it all? Does it give the evidence of an earnest Christian worker? It is a kind of *silent* Christian life—a sort of *latent* zeal, which accomplishes nothing.

If we want to be earnest workers for Christ and in our church, we must go into the Prayer Meeting, into the Sabbath School, engage in the tract cause, interest ourselves in our various missions, ascertain their wants, give ourselves and get others to give, speak out for Christ by prayer in our families, in public, talk to our friends and neighbours, and constrain them to come to Jesus; in a word, we must say and *do* something for Christ and his cause.

Oh, if it were possible so to arouse the professing membership of our church that they would become workers—all doing something for Christ's cause and the church of their adoption, we would soon see a different state of things throughout the bounds of our beloved Zion. May the Lord hasten the time!—*Christian Treasury*.

LOVING THE WORK.

Do not go to your class, says Ralph Wells, with a slow, dull step, feeling, "Oh, dear! to-morrow 's Sunday, and it's dreadful hard work teaching!" but go with cheerful alacrity, feeling that it is a blessed privilege, and not merely a duty. Do not have to be whipped to the duty! A teacher met with a sad accident that laid him aside from labour. He sent this message to some fellow-teachers: "I used to call teaching a duty; but oh, if I could get back to it I should call it all privilege, blessed, blessed privilege!" Said a minister, who was constantly called upon for labours and service of all kinds in the church and out of it, for the weal of souls: "I try to take up the burden and shoulder it for Christ; and I don't say murmuringly, 'I have all the work of the church upon me;' but, 'the dear blessed Master lets me do it for him!'"

O teacher, call it joy, delight, privilege! Take the work close to you, embrace it warmly, hug it to you, and it will be sweet. The Lord will sustain you in it, else he would not have put it upon you.

SECRET OF PERSEVERANCE.

2 Timothy ii. 10 is full of encouragement for ministers, teachers, and for all labourers in the Lord's vineyard. The apostle of the Gentiles here reveals the secret of his perseverance in the midst of persecutions and distresses, and indicates the source of his strength, in carrying forward his Master's work. He knew that his "labour was not in vain"; for he was not working at *random*, but in harmony with the purpose of God. He identified himself with that purpose, and knew himself to be God's instrument for bringing into the fold those whom he describes as "the elect." But the love of God to man is greater far than man's love to his fellows. The gospel is to be preached to every creature, and none are excluded from its blessings but such as exclude themselves by unbelief.

What encouragement then is there for all who seek to make known the riches of the grace of the Lord Jesus. The decree has gone forth that God will give him the "Gentiles for his inheritance and the uttermost part of the earth for his

possession," and "the purpose of the Lord it shall stand." How great then is the privilege and how strong are the incentives to perseverance of those who are "fellow-labourers" in this great work!

FAITH IN GOD.

A GARDENER met in the street one of the children of a family he had heard were in trouble. Calling the little one, he put into his hand a bunch of flowers, saying, "Take them to your mother and tell her to have faith in God." The child did so, when all the blessedness of this text filled the mother's soul—"If God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, oh ye of little faith?"

Have we but one talent, nay, have we but half a talent, let us use it. Are we ever so weak and poor in our own eyes, let us do what we can, and we shall speedily find that faith in God can remove the greatest mountains.

FORGETTING SELF.

Of the celebrated Robert Hall, Foster remarks:—"In the most admired of his sermons, and invariably in all his preaching, there was one excellence, of a moral kind, in which few eloquent preachers have equalled, and none ever did or will surpass him—*oblivion of self*. The preacher appeared wholly absorbed in his subject, given up to its possession, as the single actuating principle and impulse of the mental achievement which he was performing; his absorption was so evident, there was so clear an absence of every betraying sign of vanity, as to leave no doubt that reflection on himself—the tacit thought, 'It is I that am displaying this excellence of speech,'—was the faintest action of his mind. His auditory were sure that it was as in relation to his subject, and not to himself, that he regarded the feelings with which they might hear him."

Correspondence.

A BRIGADE OF NEWS BOYS.

To the Editor of the Ragged School Union Magazine.

SIR,—The *Daily News* of August 16th contains the following sketch of the boy-vendors of penny papers:—

"The enormous number of newspapers issued throughout the day in times of public excitement could only be distributed by a machinery specially adapted for the emergency. This machinery is provided in great measure by the numerous body of lads who at such times embark in the news trade. The trained news-boy, with his handful of coppers which constitute his capital, is an excellent judge of the importance of news. Experience has taught him when he may safely advance from one quire to two, or many more. A 'victory' is his delight, for it shows well upon the 'Bill,' or 'William,' as he sometimes affectionately terms it. One little urchin told us yesterday that he had earned as much as eight shillings in an hour and a half. To earn this he must have sold, at the ordinary profit, twelve quires of twenty-six copies each; but a single speculator of this class

has been known to consume in one day no less than thirty quires, or 780 copies. Such things are, of course, exceptional, and in bad times the news-boy is often glad to turn his hand to the work of holding horses, or hanging about railway stations for the chance of carrying a parcel. The police are sometimes hard upon them. Something like a raid upon the trade was carried out the other day before the Mansion House, but the boys are there still, and the police appear to have abandoned the struggle as hopeless; indeed, anything like serious interference with their useful calling in the city would inevitably provoke a reaction in their favour."

Some of these boys belong to Day Ragged Schools, which they attend in the morning. Now could not that system of organisation which has proved so beneficial to our shoe-blacks, be applied to these hard-working boys? The plan has been most successful at New York, the news-boys of which have not only an organisation, but a home. Why should it fail in London?

Two benefits at least would accrue from the formation of a news-boys' brigade, either of which must commend itself to the Christian philanthropist. Placed under proper supervision, they would be saved from the evils incident to street life. Again, grasping, drunken parents would no longer be able to squander their boys' hard-earned money in gin palaces.—Yours, &c. QUARTUS.

Facts and Scraps.

CHEAP BREAKFASTS.—A correspondent recommends to our notice a plan for giving "breakfasts and suppers to poor children at a cost of less than a halfpenny a meal," and the "how" is thus described:—"I purchased some Scotch meal at 4d. per quart, and made them porridge with the same for breakfast, and find that it is not only much cheaper than bread, but also very nutritious. I take a saucepan holding two quarts of water, and when the water boils, put lightly in half a pint of the meal, with a little salt. Keep it stirred and well boil for about half an hour, when it will be quite thick. Sweeten with a couple of tablespoonfuls of treacle, and there is a nice wholesome meal. Of course, by buying a larger quantity of meal, it would come much cheaper, and I venture to say six children might have a good meal for 2d."

DEATH OF MR. SAMUEL R. STAFFORD.—We regret to record the death of another earnest Ragged School teacher. Mr. Stafford was the assistant-master of the Refuge attached to Field Lane Ragged School for above ten years. He was suddenly called to his eternal rest at the early age of 29, on the 24th of July last. In addition to his regular duties, Mr. Stafford managed the Penny Bank, and the Youth's Institute. He was remarkable for his kind and obliging disposition. A greater favour could not be conferred than to ask him to fill up some gap caused by the illness of a paid or voluntary teacher. It is no wonder then that in every capacity he won not only the respect, but the affection of all his fellow-workers, as well as of the poor outcasts who flock to this Refuge.

DRINKING FOUNTAINS.—The report of this excellent association states that there are now 130 fountains and troughs under the care of the society in London. The Grand Junction and several other

water companies make free grants of water for all fountains and troughs erected on their mains. The improvements which have been made in the transit of animals by railway are due to the existence of that institution. The ordinary donations for the year amounted to £1,615; the special donations to £194; and the annual subscriptions, £881.

Educational Statistics.—The report of the Committee of Council upon Education states that—"In 1869 the inspectors visited, in England and Wales, 11,404 Day Schools receiving annual aid. Of these Schools 2,383 are for boys only, 1,721 for girls only; in 5,430 boys and girls are instructed together, and 1,870 are mainly attended by infants. These Schools would hold 1,765,944 scholars, but only 1,062,999 were in daily average attendance throughout the year. In their instruction were employed 6,108 schoolmasters and 5,644 schoolmistresses, either already certificated or passing a probationary period of two years. Of the scholars below six years of age for whom grants may be paid without examination, 245,300 had attended the number of times (200) qualifying them to bring grants to their Schools, and of these 219,970 were present on the day of inspection. Of the scholars above six years of age, 843,142 were qualified, but only 696,440 were tendered for examination."

Insanity.—On the 1st of January in the present year there were 54,713 insane persons in England and Wales whose insanity was officially recognised. The comparative tables for the past eleven years show an average annual increase of some sixteen hundred, and the proportion of insane to the general population has increased during that time from 1·86 to 2·47 per thousand. The total number of lunatics discharged as recovered is not increasing in proportion to the numbers under treatment. In 1859, out of 32,211, as many as 3,270, or more than 10 per cent., were discharged as cured, while in 1869, though the number under treatment had increased to 46,199, the number of discharged was only 3,801. The number of stated recoveries to every hundred admissions tells the same tale. It stood last year at 33·95, which is no higher than the average of preceding years.

Juvenile Criminals.—The Inspector of Reformatory Schools in Great Britain, Mr. Sydney Turner, states in his report that the increase of offenders committed to prison in the last three years has been much more in adults than among persons under sixteen years of age. The adults were 114,935 in 1866, but 146,940 in 1869; and the persons under 16 were 9,356 in 1866, and 10,314 in 1869. The ratio of increase in adults committed is double that of young persons committed. Whatever the cause of this difference may be, the fact is that, since 1854, when the Reformatory Schools Act was passed, more than 20,000 young offenders have been admitted into these Schools, above 16,000 boys and about 4,000 girls; and the whole number of children committed to Industrial Schools (also up to the end of 1869) has been nearly 12,000, namely 9,000 boys and 3,000 girls. Industrial Schools are now, in fact, but reformatories of a milder sort, houses of detention for the young vagabond and petty misdemeanant.

Meat for the Poor.—In one week no less than 12,018 pounds of meat were seized in the City markets and slaughter-houses as unfit for food. The meat consisted of 33 sheep, 9 pigs, 39 quarters of beef, and 902 joints of meat. The heat of the weather had nothing to do with the fact that nearly 1,500 pounds of this meat were diseased, or the flesh of animals not properly killed. And yet, when this fraud is detected, all that we hear is that the meat has "all been destroyed in the usual manner." The hind quarters of a donkey or pony were discovered last week exposed for sale as food, though in a diseased condition. Dr. Letheby thinks that "the cases require further investigation, with a view to legal proceedings being taken." If Dr. Letheby will take

care that the law is pressed to the utmost point of severity, we will not quarrel with the too temperate language in which his opinion is expressed.

SELF-TAXATION.— People grumble at taxation, forgetful of the fact that the greater part of taxation is self-imposed: take the following statistics supplied by Mr. S. Smiles for proof of this fact. He says:—Let us bring together the different items of consumption and expenditure, and see how the total amount stands:— Home and foreign spirits, 29,418,535 galls., £30,568,232; beer, 749,983,824 galls., £43,749,056; foreign and colonial wines, 15,151,741 galls., £12,987,927; cider, perry, home-made wines, etc., £1,500,000; tobacco, 54,663,829 lb., £11,438,299: or a total of £100,243,514!! We have here an expenditure of more than £3 6s. per head of the *entire population—men, women, and children*, or of more than £13 for *every adult male* in the United Kingdom. There is, on an average, a public-house license and beer license to about every forty-five males in the United Kingdom. The consumption of proof spirits consumed in the United Kingdom in the year ending March, 1868, equals an average of about *four gallons* for every male adult in the United Kingdom.

Notices of Meetings.

DAVIES MEWS.

THE twenty-ninth annual meeting of this institution was held recently at the Young Men's Christian Association, Great Marlborough Street. The President, F. A. Bevan, Esq., in the chair.

There has been increased operations during the year; the work is in a satisfactory condition. The numberof children on the books, 448. The operations carried on are as follows:—Sunday Afternoon and Evening Schools, Week-Day and Night Schools, Religious Services for Children, a Penny Bank, Sunday Rest Band, Band of Hope, Girls' Sewing Class, Children's Dinners, Sale of Pure Literature, Library, Religious Services for Parents and Adults, Mothers' Meetings, Dorcas and Maternal Society, and Blanket Club. During the year, the Schools have been removed from Hinde's Mews, Marylebone Lane, to their present premises, which has entailed extra outlay for alterations and new fittings, &c. The expenditure for 1869, £320 3s. 8½d.; receipts, £285 13s. 9d., showing a deficit, £34 9s. 11½d.

The Chairman said it is a sad fact to know that there is a great amount of evil in the world, although there is also a great amount of good, and this School is one of the good works to meet the great evil. Referring to the 2,865 dinners provided for the children during the winter, he said there was both body and soul cared for in this Institution, in fact, everything done for the children but sleeping them, and perhaps that would soon be done, for it was sad to know that much of the good done was counteracted by the evil influences of their homes.

PERKINS' RENTS.

THE thirteenth anniversary of the One Tun Ragged Schools was held on June 15; the Earl of Shaftesbury in the chair.

Mr. J. Burnham (treasurer) read the report, which said that the Day and Evening Schools for boys, girls, and infants, were attended by 223 girls, 112 boys, and 80 infants, and many are unwillingly excluded after every available space is occupied. At the Sunday

School the average attendance has been 85, but sometimes 140 have been admitted, and many shut out for want of space. There are seven teachers, of whom three are members of the Club; but this small staff are completely overwhelmed by the numbers. The Mothers' Meeting is held every Monday. Upwards of 121 mothers of children attending the School have been members during the year. A new effort connected with this Meeting was commenced last November—a Boot Club for women. Forty-eight women have each received a pair of boots of the value of 7s., for which they have paid by weekly instalments of 3d. The Band of Hope is held every Wednesday evening, from seven to nine, in this room. A large number of children are members, and of these 144 are depositors in the Penny Bank. The Westminster Working Men's Club and Reading Rooms, in Old Pye Street, has been in operation nine years and a half with continued success—the paying members averaging 180 all the year round.

On the 18th of last June a Children's Industrial Exhibition was held, and was very satisfactory in its results. There were 78 exhibitors, 50 girls and 28 boys, who sent in over 200 articles, exclusive of flowers. Seventy-four prizes were given for the best needlework, the best dressed dolls, the best darning, the best writing, the best traced map, and for models, besides a goodly number of prizes for flowers, both natural and artificial, and other manufactured articles.

SURREY ROW.

THE fifth annual meeting of the above School was held in the St. Jude's Schoolroom, Richmond Street, St. George's Road. The Very Rev. J. Mee presided for a short time, when Sir Robert W. Carden took his place.

Mr. Luff Smith, the secretary, read the report, which was to the effect that in April, 1869, there were 300 children in the School. Since then there had been admitted 126 girls and 124 boys, making a total of 250. Seven girls and seven boys had left the School for situations, and for other reasons 180 boys and 194 girls had left the School. The number on the books in March was 356. As regarded the Evening School, 40 boys and 40 girls had attended the classes on an average, and 26 girls had attended the industrial class on Tuesday evenings. There were 226 depositors in the Penny Bank, and the amount paid in had been £54 5s. 1d. The amount withdrawn had been £49 7s. 3d. The balance last year was £12 15s. 11d. This year it was £17 13s. 9d. The Band of Hope meetings on Wednesday evenings had been well attended, and the Youth's Club had been carried on satisfactorily. As regarded the Sunday School, 92 children had attended in the morning, 276 in the afternoon, and 180 in the evening. On an average 119 children had attended the service for children, and many of the boys and girls had evinced great pleasure in being present at the Evening School on Sundays. Last summer the children (308 in number) had a trip to Bushey Park, and had been regaled with a good dinner and tea. The attention of the committee had been directed to two or three buildings in reference to a new schoolroom, but on inspecting and inquiry they had either found them too highly rented, or required a great sum laid out on them before they could be rendered available for such a purpose. The committee were happy to state that two gentlemen had come forward and promised £100 towards raising a sufficient sum to build a new School, on the condition that others could be induced to come forward and further the good work.

The receipts had been £140 0s. 3d., and the disbursements £139 2s. 9½d. Balance in hand, 17s. 5½d.

Papers, Original and Selected.

PENNY BANKS.

PROBABLY there is nothing which so tends to keep our poorer brethren in poverty as their improvident habits. This ofttimes springs more from hereditary than from personal causes; for they simply do just as their parents did before them. Most marry—of which the ring, unhappily, is no proof—before they are capable of supporting a wife; many, in too many cases, even before they can pay the marriage fee. When old enough to work, the "drinking customs" of most workshops initiate them in extreme youth into the most degrading drunkenness; or, if they escape that snare, then the bulk make a "god of their belly," and spend in over-eating what, if saved, would provide every needful comfort for old age. Most of their wives, too, are sad "muddlers." Many scarcely know how to make a shirt, or darn a stocking; and they spend twice as much on their meals, without half the comfort of their French sisters. No wonder, then, with improvident habits like these, men who were born poor continue poor to the end of the chapter, and finally end their days in the workhouse.

The knowledge of these painful facts led some practical philanthropists at the beginning of this century to open Savings Banks, as one means of teaching the working classes how to help themselves. The progress was at first very slow, so that in 1817 there were only seventy Savings Banks, with about £100,000 deposited. They then came under legislative supervision, and an Act was passed for their regulation, more especially to enable the managers to invest the deposits in the public funds. In spite, however, of every precaution, many failed; as often from the folly as from the roguery of managers, whereby so many were ruined as to seriously diminish confidence in Savings Banks. This led the Government in 1857, when the united deposits had reached the enormous sum of £35,000,000, to connect Savings Banks with the post-offices of all our large towns. The depositors can now have the same security as those who purchase consols, namely, the national credit. The following statistics will show better than

words what an important element in social life are our Savings Banks. It appears from a parliamentary return of Savings Banks issued recently that there are 409 Post Office Banks in England the annual expenses of which were £108,342 19s. 1d. The number of accounts of persons was 1,112,072, and the amount owing to depositors £31,588,490 19s. 1d. The average interest paid to depositors was £2 19s. 5d. per cent., and the rate per cent. on the capital of the Bank for the expenses of management averaged 6s. 10d. The number of Banks in Scotland was fifty-two; the annual expenses £12,159 9s. 2d.; the total amount owing to depositors on the 20th November, 1869, £3,526,452 6s. 1d. The rate of interest paid to depositors averaged £2 19s. 3d., and the rate per cent. upon capital for the expenses of management 6s. 11d. In Ireland there were forty-four Banks, having an annual expenditure of £8,827 1s. 11d. The total amount owing to depositors was £1,974,750 17s. 3d. The average rate of interest paid to depositors was £2 17s. 4d., and the rate per cent. on the capital for expenses of management averaged 8s. 4d.

It must not, however, be supposed for one moment that the £45,000,000 now deposited in Savings Banks belong to the labouring classes. No one can watch the depositors as they enter the offices of ordinary Savings Banks without seeing that clerks, small tradesmen, and upper-class servants form the great majority of the depositors. Savings Banks then—whether ordinary or post-office—may be regarded as the bankers of the lower section of the middle class; and this implies that they scarcely touch the fringe of the classes who most need to acquire thrifty habits.

This fact suggested about twenty years ago the propriety of attaching PENNY BANKS to our Ragged Schools; and their success has been most signal. By many it was thought that, when Post Office Savings Banks were instituted, these Banks would no longer be needful. One great drawback to the success of the old Savings Banks was their distance from the homes of the bulk of depositors, to reach which was almost to waste an evening; but Post Office Banks, planted as they are so thickly in our large towns, effectually removed this obstacle. But one objection still remains as strong as ever—namely, that they do not receive any deposit less in amount than one shilling, and do not pay any interest on any sum less than £1. The former item effectually keeps children from acquiring those thrifty habits which, if not learnt in youth, can scarcely be expected to be acquired in age. Whilst as respects adults, many

who could easily save twopence, would find that the money had "burnt a hole in the pocket" if they waited till they could accumulate a "splendid shilling." It would thus seem, notwithstanding the multiplication of Savings Banks, that the need of our Penny Banks is as great as ever.

The following figures will give an index to the value of Penny Banks as part of the machinery of Ragged Schools. Such Banks are attached to 112 London Ragged Schools. Some, indeed, of these are only "*Farthing* Banks," and are of course confined to Scholars. In these Penny and Farthing Banks there were last year no less than 32,788 depositors, 20,853 of whom were children. The aggregate deposits reached £12,098. This sum seems very large; but when divided amongst the depositors, it only yields less than 8s. per head. The withdrawals were so great that at Christmas—the time when the demand for return of deposits is greatest—only £871 was retained in our Penny Banks. This shows that at the end of the year there only remained to the credit of each depositor a fraction above threepence.

In the larger Penny Banks it would be impracticable, but in many of the smaller ones it is customary, to ask why the deposits are withdrawn. The following are some of the answers we have noted. We will take first the "why and becauses" of *adults*:—"To buy baby a frock." "To pay rent, as my old man is out of work." "To help to pay father's funeral." "To buy some clothes for Billy, who has got a place." "To help my old 'oman (wife) who is ill." So the *children* said: "To help daddy, who is out of work." "To buy a jacket, as I'se got a place." "To give Polly (sister) a birthday gift." "To buy new boots, as mine's full of holes." "To take Billy's (brother) shirt out of Dolly (shop)." "To pay mother's (a widow) rent." But no small number, old and young, withdraw the money to buy a Christmas dinner—the only feast they have in the year, and which he must be a churl indeed to grudge.

Many years' practical experience leads to the conclusion that the success of any Ragged School operation does not so much depend upon the soundness of the scheme, as upon its workers and *details*. Thus some Penny Banks failed, either from the lack of suitable managers, or from the rules not being rightly framed, seeing that they were too stringent or too lax. In order to aid friends, either in London or the provinces, who propose to open a Penny Bank, we give the rules of a large and of a small Penny

Bank. They are both of twenty years' standing, and both most successful in their operation. The large one is planted in one of the roughest districts of London, namely, the Mint, which is notorious as the harbour of thieves, mendicants, and vagrants of all classes. The rules of this, the Harrow Street, Southwark, Penny Bank, are as follows:—

I. That this Bank be open to all persons who may wish to foster habits of economy and providence.

II. That the Bank be open at the Schoolroom, Harrow Street, Mint Street, Borough, every Monday and Thursday evening, from eight to nine o'clock.

III. That every Depositor, on making his or her first deposit, shall be furnished with a deposit book, free of expense, in which all deposits shall be entered, and no money can be received or paid unless the deposit book be produced. The Depositor's full name and address shall be entered in the bank book,—the initial letters and number only to be entered in the deposit book.

IV. That any Depositor requiring a second deposit book, in consequence of the first being lost or spoiled, to pay fourpence; and if lost, the Bank will not be responsible for any fraudulent use that may be made of the lost book.

V. That each Depositor may deposit not less than one penny.

VI. That the deposits may be withdrawn any evening the Bank is open, on demand, in ordinary circumstances; but the presiding director shall have the power of demanding a week's notice of the intention of withdrawing the deposits if he should think fit or necessary so to do.

VII. That any Depositor wishing to withdraw part or the whole amount of his or her deposits, must pay towards the management of the Bank one penny if the deposits are under 40s., and twopence for 40s. and upwards. The Bank retaining the deposit book.

VIII. That the Bank be closed for two weeks at the end of the year, when interest will be calculated and allowed, after the following rates:—Deposits amounting to 10s., after being in the Bank for three months, to bear interest at the rate of three per cent. per annum; but no fractional part of ten shillings to carry interest, nor money withdrawn before the closing of the Bank at the end of the year. The Bank reopening the first Monday in January.

IX. That all persons becoming Depositors in this Bank BIND THEMSELVES to the observance of these rules.

The rules of the smaller Penny Bank, which is confined to scholars, are as follows:—

I. None but children attending the Hill Street Ragged School will be allowed to deposit.

II. Interest will be given at the rate of one penny in the shilling.

III. Depositors will receive back their deposits, with the interest, on a day to be named in the third week in December. (*Cards must be left the last Monday in November to be made up.*)

IV. No interest will be given on deposits withdrawn before that period;

or on deposits received after October, which are in excess of the usual weekly payments.

V. The deposits will be received on Monday evenings, during school hours, by the schoolmistress.

VI. Depositors losing their cards will be charged one penny for a new one.

VII. The managers of the Fund will be at liberty to refuse or discontinue the receipt of deposits from any child.

To be kept clean.

These rules are printed on the back of the depositor's card. Each card is numbered in correspondence with the number entered in the Manager's book at the School. The name of the depositor is written at the top of the card, and also, with his or her address, in the manager's book. A blank leaf inside of the depositor's book is ruled for five weeks each month in the following way:—

A PENNY SAVED IS A PENNY EARNED.

No. I. CHARLES SMITH.

						Total.	Repayments.
January.	1	2	1	3	1	8	
February.							
March.							
April.							
May.	1	1	1	2		5	
June.							
July.							
August.							
September.							
October.							
November.							
December.							
Total.							
Interest.							

THOUGHTLESS YOUTH MAKES A SORROWFUL AGE.

SMALL SAVINGS MAKE GREAT GAINS.

TAKE CARE OF THE PENCE, AND THE POUNDS WILL TAKE CARE OF THEMSELVES.

We need scarcely add that, from what we have seen of the working of our Penny Banks, we know no plan of a purely secular character more calculated to ameliorate the condition of the labouring classes. One fact cannot be omitted, namely, that they have in many cases put a check on those "Christmas Goose [and gin] Clubs" which do so much evil in the wilder districts of our great cities. They have also taught many not to spend unnecessarily to-day what they may possibly want to-morrow; and not to forget that the best way to meet that "rainy day" which comes to all is to prepare for it. Never, indeed, till our poorer brethren recognise the fact that there is a to-morrow as well as a to-day, will Ragged Schools cease to be necessary. This leads to the further conclusion that no Ragged School which is without a Penny Bank can be regarded as complete in its machinery. For next to the higher principles of religion they have been found most potent in lifting many of our poorer brethren out of that slough of despond in which they were immersed.

THE LOST LAMB.

BY THE REV. NEWMAN HALL.

RAMBLING, a few summers ago, in the lake district of England, I came to Washdale Head, where I passed the night at the cottage of a shepherd friend. The next morning I set off to cross the mountains on my way to Buttermere. As I approached the summit of the pass, a little lamb was, bleating in tones more sad than I had ever heard before. It seemed to say, as plain as in words, "Pity me! help me! save me!" I sat on the grass, and it came up to me, and, putting its face almost close to my own, repeated its cry, "Pity me! help me! save me!"

It was evident that the lamb had been forsaken by its mother, for it was a mere skeleton, and its loosely-hanging skin and sharp features betokened starvation. I could not resist its appeal; so took it in my arms, and carried it toward a sheep that was browsing not far off. But the sheep moved away, and the tiny lamb ran back to me, still imploring help. Again I took it in my arms, and carrying it toward another sheep farther off, put it near it, but it ran from me as I rapidly stepped back. The lamb did not go towards the retreating sheep, but remained where it had been placed, and still repeated its sad cry, "Pity me! help me! save me!"

I took it in my arms once more, and sat down, meditating what I had better do. Should I carry it forward with me till I reached the first house, several miles distant? But might not such an act seem suspicious if I met the owner of the flock? At any rate, I would not, could not, leave to perish a helpless creature which had cast itself on my protection. Just then, looking down into the valley, I saw a small object at the foot of the mountain,

moving upward. It was a man. Still nearer. It was my shepherd friend. I at once showed him my lamb, and entrusted it to his care.

"Poor thing!" said the shepherd; "it's mother has forsaken it: they sometimes do when pasture is scarce. It would have died in an hour or two. But I'll take it down, and give it some milk, and it will soon get right."

Then the shepherd took in his arms the little trembling lamb, which at once hushed its pitiful cry. And as this great, strong, tender-hearted man stalked down the mountain-side like a giant, bearing his tiny burden, I thought of the words of the prophet, "He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom."

I thus reflected, "If a degenerate creature, sinful and selfish, as all are in their degree, yet had pity enough in him not to suffer a worthless, half-starved lamb to perish which cast itself on his care, will He who is the Author and Fountain of all tenderness be deaf to the cry of any wandering soul that comes to Him in fear and sorrow, saying, 'Lord have mercy upon me! Save, Lord, or I perish!' Will the Good Shepherd, who gave his life for the flock, reject any feeble lamb, any lost sheep, that comes to him with the cry, 'Jesus, pity me! save me!' He never will. He never can."

The next year I was again at Washdale, and inquired of the shepherd how the lamb had fared. Said he, "It is now the fattest and strongest of my flock."

And thus many, even the very chief of sinners, when ready to perish, have been taken to the arms of Jesus, and under his fostering care have soon become as holy and useful as any of the flock.

WORLD'S END RAGGED SCHOOL, STEPNEY.

Amongst, says "Latter Rain," the many mission enterprises which thrive in our land, and are, in their own way, peculiarly indicative of the days we live in, the School whose title stands at the head of this article is, perhaps, one of the most singular in its objects, its beginning, and its results. A visit paid to any one of the various missions which are thus seeking to do service for Christ in London, may be taken, in its general scope, as a visit to them all; for though each of such efforts would, doubtless, present some peculiarly interesting features, yet, in general, the details of work done by each would be much the same. The East End Juvenile Mission may be said to form an exception to the rule. Conceived first, and eventually carried out, step after step, by a young medical student in the East End, few Christians can visit the scene of its many efforts for the spiritual and temporal welfare of the young, without feeling that the mission is doing a most important and singular work. Labours for five or six years among the ragged young folk of this and the sister island developed, in Mr. Barnardo, a sympathetic influence over boys and girls of the poorer class, which has been largely suggestive in the formation, and useful in the planning and carrying out of the present undertaking.

Observing the generality of Ragged Schools, and the results most fre-

quently noticed in connection with them, our young brother set himself the task of thinking out the difficulties of the subject; and we here quote from his own statement, as to the manner in which he solved the problem.

"I found," he says, "that Ragged Schools did not as a rule sufficiently present to the minds of the young immediate salvation, through trust in the work and Person of Christ; nor did I find that, generally speaking, the teachers laboured as if they expected the conversion of the lads and girls under their care. Too frequently even ardent and orthodox Christians are satisfied if temporal and mere social changes are effected in the young: if, for instance, from dirty they become clean; from ragged, tidy; from rogues, honest; and perhaps from drunkenness and disorder, to sobriety and quietness. In consequence of this every Ragged School contains its black sheep; lads and girls who will, in spite of all management and rule, be noisy, dirty, dishonest, or any and every thing else discouraging and reprehensible; who are deemed, therefore, by the teachers and managers, irreclaimable, and whom they seldom address save in terms of reproof. Now to these," continues our brother, "I determined to devote my energies, and for their welfare chiefly to labour, convinced that the gospel of Christ still had power to subdue the most hardened; and that when exhibited in ways and words of grace it could effect what ordinary rule and routine failed to do."

A little room, for which he paid five shillings weekly, was opened by Mr. Barnardo in 1867, and here every night in the week rough lads and boys found a ready welcome. At this time he had but one helper, a poor man recently converted, who threw his whole heart into this unpromising field of labour. Turned out of one place after the other—because the neighbours would not endure the noise caused by the gathering of such assemblies—our brother, after much prayer and waiting upon God, obtained, in March 1868, possession of two small cottages, containing four rooms each, just in the very place most suitable for such an effort. There the work began in earnest, and so also did the trial and opposition; greeted sometimes with mud and dirt, sometimes with stones, and almost always with disrespect, our brother and his helpers, notwithstanding, quietly pursued their way undiscouraged by the forces arrayed against them.

The preaching-room for the lads was opened every evening, and crowded to the doors. Such audiences have been seldom seen—hooting, yelling, sometimes fighting; whilst amidst it all the preacher stood unmoved, except, perhaps, when overcome by his feelings, he would fall upon his knees and almost weep aloud to God for the souls of those poor lads. Overawed by his prayer, and solemnly affected by his deportment, opposition speedily disappeared; at first interested, but soon moved to personal concern, the most violent eventually became the subjects of conversion; and then what a change was observed! These big fellows, who stood formerly all the Sunday, tossing, swearing, and fighting, at the corners of the narrow streets, and whom no inducement could entice to enter any of the existing Schools, were seen eagerly to throng the rooms thrown open for their reception. Stirring hymns, adapted to popular tunes, a bold, frank, and simple manner of addressing them, and above all the precious truths of the gospel, combinedly formed attractions not easily resisted. The place became too small; another house adjoining was taken; all three houses were now so enlarged

and altered as to adapt them more efficiently for the extending character of the work. "The grown-up folks began to be interested; mothers would come and say, 'It must be good to come here, for my boy John, hitherto unmanageable, is so altered that I can scarce believe he is my child.' Policemen told us that when our 700 young folks were in the classes on Sunday evening, half of the trouble of their task vanished; and so, little by little, the opposition outside ceased: instead of insult, respect was shown by even the unconverted neighbours; the friends would be followed by the lads and girls for even a look or a word of recognition; and if one arm was extended to injure, fifty would start forth to defend the preacher, and those labouring with him. A hall was built for adult services. Many conversions followed; and at this moment upwards of 100 souls are gathered into church fellowship in connection with the adult branch of the work alone."

The meetings for the lads continue to be held every night, and one for the girls three nights a week. "The Prayer Meetings held by these lads each evening are examples of youthful piety and zeal seldom equalled in such a class. Heart-breaking utterances to God for parents, and for companions and relatives, are heard on all sides of the room. 'Keep me, Lord, from going back into the world,' prays some ragged lad, who means what he says, and whose 'world' has as deep and as true allurements for him as the world of fashion and pleasure may have for those gently born. These prayers for the conversion of their comrades are accompanied by personal efforts which would be commendable in Christians of any age; in their Prayer Meeting room, upon their knees, or with their arms thrown around the necks of the ungodly lads, they are seen either speaking to or inviting them to come to Christ, or pleading with God on their behalf. The young converts are received into societies formed for their nourishment and culture, and which, in this way, serve as steps to their eventual reception among the Lord's people in church fellowship. Prior to the latter, a very lengthened period of probation is undergone by each young professing convert, during which the reality of the change alleged to have taken place is carefully tested."

In addition to the above-mentioned efforts, Schools for instruction in secular knowledge are carried on each day and evening, under suitable supervision. Sewing Classes and Clothing Clubs for the girls are largely appreciated by those for whom they have been established. Each week, also, two hundred Dinners are given to destitute and needy little ones; and when we add that two schoolmasters, two schoolmistresses, a sick visitor, and a missionary to the lads, find constant employment in the mission, in addition to thirty or forty voluntary labourers, and that by their united aid fifty-eight distinct engagements are held weekly among young and old, and that through their means the number of individuals coming each week under their influence is no less than four thousand souls, our readers may perhaps form some slight estimate of the character and extent of the work carried on by this mission.

The Wood-chopping Brigade, recently added, gives employment at present to about twenty-five lads; it is doing a brisk trade with the oil-shops which retail their wood. So far this branch has been commercially successful, and it is expected that other schemes for giving employment, such as brush making, licensed errand brigades for the City, &c., will, in due time, if developed cautiously, prove equally successful.

In Memoriam.

JOHN IVATT BRISCOE, Esq., M.P.

Never in the history of the Ragged School Union has it suffered so many losses as during the past eight months. No less than four of the Vice-Presidents have been called to their rest, including one member of the House of Lords in the person of the Marquis of Cholmondeley; and now one, Mr. J. I. Briscoe, who was a member of the House of Commons for about thirty years. In every case it was no small merit of our departed friends that they did not wait until Ragged Schools were successful before they gave their adhesion, but, either as givers or workers, gave the movement their earnest support from the very outset.

The incidents in the life of Mr. Briscoe may be thus summarised. Mr. John Ivatt Briscoe, M.P., was the son of Mr. John Briscoe, of Cross Deep, by Mary, daughter of Mr. Stephen Winthrop, and was born in 1794. He married in 1819 Anna Maria, sole surviving daughter and heiress of Sir Joseph Mawbey, Bart. He was educated at University College, Oxford, where he graduated M.A. in 1815. On leaving Oxford he entered Lincoln's Inn, but was not called to the bar. He was a Liberal in politics, but never hesitated to vote against his party when he thought the interests of religion at stake. During the last twenty years he issued several pamphlets on various subjects. He had been nearly thirty years in the House of Commons, having from 1830 till 1832 represented Surrey. In 1832 he was elected for East Surrey, which he sat for till 1835, when at the general election he was rejected. He was not long out of Parliament, for in July, 1837, he was returned for Westbury, which borough he represented up till 1841. Since April, 1857, he has represented West Surrey in the House of Commons. He died on September 16th ult., after a brief illness.

We need scarcely say that his name was a household one in connection with those kindred missions, Ragged Schools and Ragged Churches. Advanced as Mr. Briscoe was in years, it was most pleasant to meet him at our office; for age had not tamed his enthusiasm in behalf of the friendless and forlorn; whilst his judgment, ripened by long experience, made his counsels always valuable. On many occasions, he has presided or spoken at the meetings of local Ragged Schools, and always with that earnestness which showed that he "spake because he believed." Many Ragged Schools, too, were deeply indebted to him for large pecuniary aid; in more than one case, indeed, in the east of London, he relieved the School of heavy liabilities. What made Mr. Briscoe's help the more valuable was this, that he never gave without minute prior inquiries. Thus, when asked to aid in

opening some preaching stations in the far east, before he responded he engaged a person to visit all the churches of Bethnal Green, and to report the aggregate attendance, to see if there was any real need for such special services. His deep sympathy with the Ragged School Union was shown for many years, and always in a practical shape; hence at the last annual meeting he apologised for his absence by sending a cheque for £100. Almost his last public appearance was at the farewell meeting of Ragged School emigrants at our office, when, after a few words of advice to the young people, Mr. Briscoe said he should be glad to be of some use to them, but their friends had so amply provided for them he was at a loss to know in what way he could serve them. However, it was suggested that although the new outfits had capacious pockets, there was probably little or no money in them. He decided, therefore, to place in the matron's hands the sum of five shillings for each emigrant to receive on his or her arrival in the colony. Well, then, might a political opponent thus sum up his merits—"His heart was ever ready to listen to the appeals of distress, and his hand and purse ever ready to assist."

The root of all Mr. Briscoe's good deeds was found in the Cross of Christ, for none could know him without quickly perceiving that he worked so steadily because of the spiritual life that was in him. When we think of the death of this and similar standard-bearers, we fancy we hear their voices from the far-off shores saying—"Fill up at once the gaps we have left; at once—'another man to the front!'"

MISSION SCHOOLS IN ITALY.

Several of the towns in Italy have been roused by the evil effects produced in the minds of the young through the instructions received from the priests in the public Schools, and have decided henceforth to prevent all religious instruction from being given in these institutions. For example, at a meeting of the municipality of Forli the following resolution was lately adopted:—"The Municipal Council, considering that it is not their duty to become the interpreter of any particular religion in their Schools, and considering that the dogmatic teaching of religion does not come within the range of civil duties, and interferes with the liberty of conscience, resolves that in the Schools under the superintendence of this Council all religious instructions shall henceforth cease; and a course of instruction on the rights and duties of men as citizens be substituted." Similar resolutions have also been passed by the municipality of Bologna, &c.

In the Evangelical Schools, on the other hand, religious instruction is imparted to the pupils, unmixed with the superstition which characterises the teaching given by the priests and Jesuits. Some of these Schools are very numerously attended, and impart an education which may be very favourably contrasted with that which is given in the communal Schools. At Naples, for example, a *fête* was given to the children attending the Evangelical Schools, and it was found that upwards of four hundred boys and girls were present. It took place in a large hall, hired from the munici-

pality for that purpose. Although these Schools partake of an entirely missionary character, yet the parents are not deterred thereby from sending their children. This is proved by the fact that since one of the Schools was transferred to the mission building in connection with the Presbyterian Church, the number of pupils has increased from 38 to 100, and there is every reason to believe that this increase will become greater when the building is thoroughly finished, and complete arrangements for carrying on the work have been made.

In Leghorn there are now six Evangelical Schools, attended by about 300 children, only 62 of whom are Evangelical, the rest being Roman Catholic. A seventh is about to be opened in a part of the town where no Evangelical School has yet been planted.

In Florence there are Evangelical Schools in connection with both the Waldensian and American Churches, each of which is attended by above 120 children.

In Venice there are Day Schools and a Sunday School attended by more than 100 children. At the *fete* which was given to them about the beginning of the year, they gave such proofs of intelligence and religious training as delighted the large congregation that filled to overflowing the church where the meeting was held.

Similar information could be given concerning the Schools that have been opened in Palermo, Milan, Turin, Elba, &c. These Mission Schools have an aggregate attendance of about 2,000. These are all very poor, and are mostly the children of Romanists.

Too much stress cannot be laid upon this part of missionary enterprise, because not only will these children form part of the future Italian nation, but by repeating the lessons which they have to learn for School and the instruction which they have received there, they influence for good their parents and friends.

BETHNAL GREEN COSTERMONGERS' CLUB.

At the best, costering is a precarious trade. Few of those pursuing it have taken to it but as an involuntary alternative from some previous occupation that, from some cause or other, has crumbled away from under them. What few shillings of capital they have must go to provide their stock-in-trade, and so the barrow—which is as much of a necessity to the coster as are his tools to the carpenter, or the ability to make a noise of some kind to the comic vocalist—falls to be hired. The keeping of costermongers' barrows for hire is a trade by itself, and not a bad one, when one learns that the cost of a new barrow is fifty shillings, and that the hire per week varies from a shilling to eighteen pence.

It occurred to Mr. Sapsford that it was possible for at least a proportion of the Bethnal Green costermongers to be relieved from this standing tax, and become the owners of their own barrows. So this Club was formed with that and other objects. The entry-money is a shilling, and the weekly payment twopence a member. These moneys constitute a fund, out of

which loans not exceeding one pound are granted by a general vote of the memberhood. In the rotation of entrance, at the rate of one per week, each member can have a barrow, which he receives at once, paying for the same in weekly instalments of a shilling till he has paid three pounds. The extra ten shillings is charged for interest and contingencies, and goes to the funds of the Shoeblack Home.

It may be noted that one contingency, that of default in the weekly payments, has never yet occurred. Thus, in little more than a year, the coster has paid for his barrow outright, at the same weekly charge as he formerly paid for hire, and then it is his, unburdened, till it falls to pieces in some remote age of posterity, for there are no reliable data as to the life of a coster's barrow, if fairly used and judiciously repaired. This department, although part of the machinery of the Club, is not, however, conducted with its modest funds, the ready-money advances for the cost of the barrows being furnished by Miss Burdett Coutts's representative. But there is nothing eleemosynary in the transaction; based as it is on a sound commercial principle, in alliance with honour and principle, it is one calculated both morally and physically to elevate the class.

Already the Club consists of about seventy members, and not a Friday night passes that new aspirants to its memberdom do not come forward.

The meeting at the fag end of which I had come in, consisted chiefly of adult roughs, who were acknowledged to be very difficult material to work upon; still, some of them at least were being gradually humanised; at all events, their ruffianhood was becoming less pronounced, but it was owned that teas were the logic which had most effect on them. Some time was occupied in communicating the information which I have just recounted at second-hand, but we lost nothing of importance, as the business was still confined to money-taking. Men had come dropping in as we talked, and now there were about seventy in the room. They were not exactly of the type you would care to show to an inquiring foreigner as specimen Britons, yet not evil-countenanced men, like their predecessors on the same benches. A good many were almost lads; some with bluff healthy faces, but most with that pimply pallor which betokens poor blood. One or two had been weavers, and they had the weak yet intellectual faces so peculiar to the Bethnal Green descendants of the emigrant Huguenots. There was a tall blind old man, who had lost an arm at the shoulder-joint; with the double disqualification, it was a puzzle how he could wheel a barrow along the streets. Several were really respectable, responsible-looking men, with the air about them of that "stake in the country" a settled home and a family are apt to give. Occasionally sly hits of good-humoured chaff were made, and jokes, the full flavour of which was probably confined to the profession. There was quite a wit in the back row, a good-humoured laughing rascal with a close-cropped bullet-head and the blackest of merry eyes. But while all were thoroughly at their ease, there was no lack of decorum, and a general sturdy manliness of tone was pleasantly perceptible.—*Belgravia.*

CHILDREN'S SPECIAL SERVICE MISSION.

The object of this Mission is to promote the establishment of special Sunday and Week Evening Services for the young. The Mission is thoroughly unsectarian. Its great aim is to lead the Church of Christ, and Ragged School teachers especially, to make more direct and earnest efforts for the present salvation of children.

Although this Mission regards the Sunday School and the Ragged School on the whole as glorious successes, it nevertheless points to two very solemn facts—That a very large proportion of those who fill our prisons and people our streets nightly with drunkenness and vice, were, for several years, scholars in our Sabbath Schools. And that thousands of scholars are still passing out of our Schools unsaved. With two such facts before us, we need offer no apology for making special efforts, under God, to lead children to Christ in humble and entire reliance upon the aid of the Holy Spirit.

These Children's Special Services originated in the visit to London, in June, 1867, of the Rev. E. P. Hammond, of America. His one object in that visit was to seek the conversion of children by preaching to them in a simple, earnest, and loving manner, such as they could understand—Jesus Christ and him crucified. So blessed were the results which attended this special ministry of the gospel of Jesus Christ to children, that the services were continued in various parts of London, until at length the friends conducting those services, anxious to extend the same blessing to every church and Sabbath School in the kingdom, banded themselves together in prayer and fellowship, and organised "The Children's Special Service Mission."

We learn from the third annual report that there has been, during the past twelve months, a steady progress both in the number of the services and the average attendance. The services have been carried on regularly, they are thoroughly loved and appreciated by the children, and the Divine blessing has in no small measure rested upon them. Several new services have been established, and an interest has been excited amongst teachers and Christian friends in many places which will doubtless lead in time to still larger results.

The Central Services at St. Jude's, Mildmay Park, are still well sustained, and the Sunday evening attendance averages about 350. Friends from a distance often visit us here, and express their pleasure in witnessing the attention and earnestness of the children. These services are now constantly remembered at our monthly devotional meetings, and in answer to special prayer we have of late had to rejoice over many distinct instances of spiritual good, especially amongst the elder ones. It has also frequently been the case that, after an impressive service, several children have come during the next few days to seek further spiritual instruction.

In connection with the Central Services, a Boys' Prayer Meeting, a Class for Christian Girls, and a Servants' Bible Class, are held by different friends in private houses.

At the Surrey Chapel Services, the attendance has considerably increased

since last year, the average for the twelve months having been 315 on Sunday and 127 on Tuesday evenings. Mr. Tyler and his colleagues concentrate all their energies upon these services, and reap their reward in a steady spiritual work amongst the children. Much time is given to visiting the parents, and a regular system of visitation, to include all the children attending the service, is now being organised. It is a most pleasing feature of these services that many of the young people to whom they have been blessed are now amongst the most earnest and efficient workers.

At Flint Street Schools, Walworth Common, in the midst of a very populous district, where hundreds of children roam the streets on Sunday evening, a large room was obtained, and a service was opened, under the superintendence of Mr. H. J. Tresidder. Several neighbouring Schools have joined in supporting this service, and two branch services have been established on week evenings. The spiritual results have already been such as to give the greatest encouragement.

Mr. Spiers, the children's evangelist, devotes the whole of his time to the Mission, and gives his services gratuitously. During the past year his labours have been greatly blessed. Besides conducting the Central Services, and carrying on several weekly or fortnightly meetings, both afternoon and evening, he has been enabled to visit many places in order to hold a special service or a series of services.

The report concludes with a list of eighty-six Children's Services now held in or near London. About *thirty-five* have been opened during the past year.

During the last two summers, Mr. Spiers and Mr. Bishop have spent some time at different watering-places, holding open-air services with the children on the sands. These seaside gatherings did very much to make the work of the Mission known, and they were the means of introducing it to many friends whose sympathies have been actively enlisted on its behalf.

The following interesting incident, narrated in the "Children's Friend," will show how stones were made to preach by Mr. Spiers:—"During a visit to Margate, I witnessed an interesting spectacle. A gentleman, with his stick, commenced drawing some large letters on the sand. A group of children gathered round, when the gentleman kindly said, 'Now, my little friends, I want your help. Will you bring flints and large pebbles, and put them in the little channels that I have made in the sands?' Willing hands and feet were instantly in motion, and before long the gospel text—'GOD IS LOVE,' appeared in large letters on the beach. With numerous pieces of seaweed a border was formed around the text, giving it the appearance of being in a large picture frame. By this time a goodly company, both of adults and children, had gathered together, to whom the gentleman gave a deeply interesting address, which was enlivened by the singing of various simple melodies, such as 'Singing for Jesus,' 'Shall we gather at the river?' &c. The attention of the audience was riveted; and when the speaker closed his seaside address, I felt grateful to God that my little children had been favoured to hear the gospel so simply and earnestly preached."

HONESTY IN THE SLUMS.

I WISH to place before your readers an almost unparalleled instance of honesty. A few days ago I lost my pocket-book, containing bank notes to the amount of £45. The next day a poor ragged old man called at my office. I was out. He left his name and address, and said he wished to see me if I had lost anything.

Immediately I heard of this I called upon him. I found he lived in a wretched den, in a court near Holborn, apparently a most disreputable place, inhabited by people unmistakably belonging to the criminal class—in fact, a nest of thieves. On the doorstep of the house in which the man lived was a half-drunken prostitute, who endeavoured to ply her calling as I entered, and a second Bill Sykes slouched up, as only a thief can slouch up, to know whom I wanted. I mentioned the name of the man, and was told he lived in the garret, but was not at home. His grandson, who happened to be near, however, soon fetched him. He took me up to the first-floor landing, and then in a hurried whisper asked me, "Are you the gen'l'man I called on this morning?" "Yes," I said. "Have you lost anything?" "Yes, I have lost my pocket-book." "What was there in it?" "Bank notes." "How much?" "£45." "Oh," said he, "that's all right: well, I've got it up-stairs under my bed. You go and walk up Holborn, and I'll follow you. Don't say nothing about it to nobody here—they're all thieves: be off as quick as you can, and don't look as if you thought I should follow you, but walk right away." I did as I was directed, and presently, when at a sufficient distance from the court to be out of sight of its occupants, the man came up to me, carrying an old coat wrapped up in a bundle, from which he drew forth and handed to me my pocket-book with the £45 intact. "There," he said, "there it is; my little gal found it and brought it to me; and as I found your card in it, I came straight off to you about it; you'll find the money all right, and all the rest of the things just as she picked it up; but don't say nothing about it, 'cos if them fellows knowed I'd done this, they'd make the place too 'ot to 'old me; they're all thieves, and I was afeard they might smell a rat if you stopped there."

I gave the man £5 for himself, and 5s. for his "little gal," and he was overwhelmed with surprise. "Well," he said, "governor, I did expect a summat jist to drink your 'ealth, but can you spare all this?" I assured him I could, and was well pleased to do so; and he wished me farewell, with many of God's blessings, delaring I was a "r gular stunner," and "a gen'l'man all up my back," with several other mysterious compliments.

Now, there was nothing to prevent this man from appropriating the whole of this money to his own use but the good principle within him. I repeat that it seems to me an almost unparalleled instance of honesty. Such a man deserves a better fate than that which he is at present fulfilling. I found, upon inquiry, that he has a wife and a young family of grandchildren dependent upon his single exertions, and he gets his living honestly, though precariously, by working at a trade. His "little gal" and the rest of the young ones dependent upon him at present play about the court with the

young thieves that swarm in the nest, and it appears that my visit caused the child to ask him, with a flood of tears, "If the gen'l'man was going to take her up for finding his pocket-book," "because," as he said, "you know, sir, she so often hears of her companions being quodded that she thought it had come to her turn." Such companionship for the children of such a man is simply a calamitous but inevitable necessity whilst they are living as they are. VERAX.

POWER OF THE HOLY SPIRIT.

How hard the man of the world finds it to stir himself up, and become a man of God! It is impossible. How hard the preacher finds it to awaken anything more than a passing emotion in a hearer or in a congregation, or to write his holy lessons on the *hearts* of his people! It is impossible. How hard the hearer finds it to struggle against a something—call it what you will—which binds him inveterately to his old ways, and makes newly-awakened thoughts of good die almost in their birth! It is impossible. How hard is it for a backsliding Christian to force himself back to his former earnestness, or to gain again the freshness of his youth! It is again impossible. How hard is it for a church to revive itself, or to bring new clusters on a withered vine! This, once more, is impossible.

Take, one by one, "every good gift and every perfect gift." Struggle, labour, weary yourself to attain it: you will find, of yourself, you cannot do so. It is impossible.

But what does all this prove? That the man of the world *cannot* become a man of God? That a preacher's words *cannot* soften his hearers' hearts? That a hearer *cannot* be stirred up to derive eternal profit from a sermon? That a backslider *cannot* be restored? That a dead Church cannot be revived? *God forbid!* But these things have been made "impossible with men," that God only might be honoured, when his "good and perfect gifts" are received by waiting souls.

The youthful Christian—with some faith, more or less it may be—thinks he can keep *himself*, by constant care, in the right way. The inexperienced preacher thinks that the number of souls converted will rise or fall with his eloquence and earnestness, or "pulpit power." The backslider sometimes thinks all he has to do is to make a sincere effort, and his former feelings and life will return again. How vain! Once really tried, all these expectations fall to the ground.

The further we go in Christian life, the more firmly are we convinced of two things—

"*With man these things are impossible.*" Conversions and revivals are beyond all human power and effort. If you try to introduce anything like mechanical force into the system which God has placed in his own keeping and direction, you will soon be convinced of the futility of your efforts. "*Impossible*" will be the verdict on every such trial.

But, "*with God all things are possible.*" Such is the second great Scriptural and experimental principle, which the advancing believer learns. It is

true as God's Word—true as all the Church's history—true as each believer's experience, that the careless can be awakened; the preacher's voice made powerful to souls; the hearers moved, not to tears only, but to repentance; the backslider restored; the Church revived. But by what means? We have already said, not by mere effort; not by organisation, or vigour, or concentration of labour, or looking for results. No. *By the Spirit of God only, and by him perfectly.*

There is no careless man on earth whom He cannot and may not awaken —no preacher living who preaches Jesus, whose words He may not make to be quickened seeds of eternal life—no hearer to whose heart He may not effectually speak—no backslider too far gone to be restored by Him—no Church too dead to be revived.

But will He work for us? Can we hope such "great things" as these? We can, *we may*, WE OUGHT. We dishonour God, if we doubt them for a moment. We throw discredit on Scripture, church history, and Christian experience, if we refuse to believe them firmly

Yes! We may have all these blessings; and miserable and poor indeed we are if we lack them.

But in looking for them, three things are to be borne in mind.

The power of God's Holy Spirit must be SPECIALLY and faithfully prayed for by His Church. In the closet, the believer must seek Him, patiently, hopefully. At the family altar, in the social prayer-meeting, in the church, we must cry aloud for the blessing. We must honour Him thus. We must bring all the tithes into the store-house, and then He has promised to pour out an unexampled blessing (Mal. iii. 10).

God's Spirit is SOVEREIGN. We must not dictate to Him how to work; when to come down; whom to influence; where to manifest His power. We must cry mightily for the gift; but we must leave it in God's hands to dispense it.

The truth which the Holy Spirit uses is the "truth as it is in Jesus:"—that God is love, that Christ has died, and that His death has made full satisfaction for sin, so that now, all that believe, all that receive Him, receive remission of sins—that salvation is a free gift, through faith, and that thus the sinner is made "alive unto God," "created anew unto good works." The Spirit will honour such truth. He testifies of Jesus. "He shall take of mine, and show it unto you." G. R. W.

Poet's Corner.

DEEDS BETTER THAN WORDS.

NOT for ever on thy knees
Would Jehovah have thee found:
There are burdens thou canst ease;
There are grie's Jehovah sees:
Look around.

Work is prayer if done for God,
  Prayer which God delighted hears.
See bes de yon upturned sod
One bowed 'neath affliction's rod:
    Dry her tears.

Not long prayers, but earnest zeal;
  This is what is wanted more.
Put thy shoulder to the wheel;
Bread unto the famished deal
    From thy store.

Not high-sounding words of praise
  Does God want, 'neath some grand dome;
But that thou the fallen raise;
Bring the poor from life's highways
    To thy home.

Worship God by doing good—
  Works, not words; kind acts, not creeds.
He who loves Christ as he should
Makes his heart's love understood
    By kind deeds.

Deeds are powerful; mere words weak,
  Batt'ring at high heaven's door.
Let thy love by actions speak;
Wipe the tear from sorrow's cheek;
    Clothe the poor.

Be it thine life's cares to smother,
  And to brighten eyes now dim.
Kind deeds done to one another
Christ accepts as done, my brother,
    Unto him.

Teachers' Column.

RIGHT MOTIVES IN SCHOLARS.

An able writer on Sunday Schools gives this maxim, "Never permit any child to remain in the class, even for a minute, without something to do, and a *motive* for doing it." The wisdom of this must be apparent to all. Constant employment prevents disorder, economises time, and cultivates habits of industry, all important in the religious education of children, and especially important in the management of a class. But constant employment *with a motive* is better still; for motives determine the character of actions, or, as it has been wisely said, "The moral quality of the action resides in the *intention*."

This brings us to a theme, rarely or insufficiently considered by teachers of

the young, namely, the subject of motives. Many never fully obey the first part of the above maxim, but allow their pupils to be unemployed for a large portion of the time. Others employ their pupils, but have no particular reference to any motive. Others, a very numerous class, follow the whole maxim in the letter but not in the spirit. They have both work and motives for their scholars, but reverse God's law, and consider the latter less important than the former. They attach virtue to the act alone, and commend it, while the motive is forgotten. In their eyes, the motive is only a convenient help to an important end. These teachers frequently become altogether indifferent upon this subject, and allow, perhaps present, a bad incentive to a good act. Thus the very action, abstractly good, may not only be wrong in the actor, but lead to a life of sin. Hence upon teachers devolves the duty to set forth pure motives, by which their pupils may be led to right doing.

What, then, are proper motives to be presented to the minds of the young? We do not expect to answer fully so important a question, but rather to make two suggestions only:—

1. No motive is proper which does not tend to build up a true character. It should be remembered that motive, and not action, forms the character. Two boys may for years do precisely the same thing, and yet one be a hundredfold more virtuous than the other, on account of the prompting motive. A scholar might be induced to commit Scripture to memory by a motive which would make him an egotist, a miser, or a coward. No teacher should appeal to a child's ambition, fear, love of display, or love of gain.

2. A motive is not proper unless in duration it is equal to the action which it is designed to prompt; for otherwise the person will cease to perform the act when the inducement has been removed. Accordingly, if a teacher wishes his pupils to undertake a work for life, he should not prompt them to it by a motive, however commendable it might otherwise be, which only pertains to childhood, for in mature years the duty may be neglected. This explains the defection of some from their early piety, when they ought to continue through middle life, and old age, to exemplify the religion of Jesus.

Some will undoubtedly make the plea at this point, that human nature is so constituted as to resist the purer motives, and to be moved only by the baser ones; still, we cannot see the propriety of continuing a course which will only make the matter worse. Some have been induced by base motives to assume the name and place of a Christian, and have been made so much the more children of wrath. A teacher of great ability has truthfully said upon this point: "The higher principles of our nature, being aroused with difficulty, are too apt to be neglected by the teacher, and thus they remain in their original feebleness; while he contents himself with appealing to the lower characteristics, thus doing a lasting injury by unduly strengthening them, at the same time that he awakens after all but a temporary interest."

The foregoing presents the teacher's work under a new aspect. It is not to lead a young child to the performance of certain duties, pleasurable or otherwise, but to unfold its nature, so that every motive shall prompt to virtue and goodness.

HOW TO TEACH OUR LESSON.

1. *Plainly*, — so plainly that the scholars cannot fail to *understand* it at once.

2. *Earnestly*,—so earnestly that they cannot fail to *feel* it then and for ever.

3. *Personally*,—so personally that they cannot miss the *truth*, and the truth cannot miss *them*.

4. *Kindly*,—so kindly that they will not fail to love *the teacher*; to love *the truth*; to love JESUS, who is the great Teacher of the Truth.

Children's Gallery.

THE DRUNKARD'S DAUGHTER.

I AM sure you would have loved Edith C—— if you had known her. She was always in her place at the Sunday School. A sweet smile played upon her countenance when she entered her class; and then, how diligent to learn, how quiet, how serious and affectionate!

Edith was taken very ill, and soon she died. In her dying moments she said she wished to speak to her father,—a father who sometimes came home intoxicated! When he came, he drew near to her bedside: the little Sunday scholar told her father she was very happy—she was going to be with Jesus in heaven! And then fixing her dying eyes upon her father, she said, "*But, father, there are no drunkards in heaven!*" Oh, how keenly did he feel! The father wept, and Edith died.

Her schoolfellows, teacher, and minister, were very sorry when she was taken away; but what she said has not been forgotten.

Her father could not forget what she told him—that there were "no drunkards in heaven!" He repented of his sins; he fled for refuge to Jesus; and has now become a member of the Church. He often speaks of his dying little girl with tears, and hopes to meet her again with Jesus in heaven.

I HAVE NOTHING TO GIVE.

CARRIE TOWNSEND was a great favourite among her school friends. She was gentle and obliging, and fond of sharing her cake, fruit, and sweets, with her schoolmates.

Alice Carpenter, of the same School, had found an old woman sick and suffering, and asked Carrie to help her in supplying her need.

"It takes all the money I can get," said Carrie, "to supply my own wants. *I never have anything to give for charity.* I want a new dress for Amy Harvey's party; and then I want a new fan like Amy's; it is so beautiful. I really cannot give you anything; I wish that I could."

"Will you go with me to visit the old woman?"

"Yes, with pleasure."

When Carrie saw her suffering and poverty—a dinner of potatoes and salt, and not enough of that—her heart was touched. "O Alice," she whispered, "I cannot bear to think of it. Come with me, and we will get her something nice. I do not care for the *dress* or the *fan*. I should not be happy with them, if I thought of this poor old person."

After the girls had selected the food which they thought would be suitable, Carrie said: "I think I shall have enough money for an easy-chair, and maybe for a carpet." After much seeking, both the chair and the carpet were found and bought.

"I hope she will feel as happy as I do," said Carrie. "It is the first time that I ever did any one good, and I cannot help feeling glad."

"I am sure you have a right to be glad," said Alice; "but will you not regret your choice on the night of the party?"

"No, I am certain that I shall not. I mean to go on doing good, cost what it may. I see that we must deny ourselves, if we would give as much as we ought. Are we doing our duty if our gifts cost us nothing?"

And was she not right? Yes; for Christ says, if we would be his disciples, we must deny ourselves. If we *really desire* to do good, we must be willing to make some sacrifice to accomplish it.

Correspondence.

NEW NICHOL STREET BOOK DEPOT.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—The seed from which the New Nichol Street Ragged School Book Depôt sprang was £5 granted by the Ragged School Union, and it was deposited in a glass case also given by your Society. So you see it was a hot-house plant; but now I am happy to say it is strong enough to stand unsupported.

The first thing I did after buying my stock, was to have a number of tickets printed, on which I put the value of a farthing, and so when the little ones asked, "How much is this book?" (which I always find costs more than they have), if it is a book that is suitable for them, I, with the aid of these tickets, was able to say, "The smallest contributions towards that which you wish to buy are thankfully received."

In six months, reckoning four days a week, the amount of business done was £15, and the number of books sold, 1,988. The number sold seems small, but it is accounted for, in my recommending the children not to purchase small books, which are soon lost, but to save up and buy a large book.

In looking over my lists, I find that 6d., 1s., 1s. 6d., 2s., and 3s. books have been bought. One little one had saved up 120 tickets, and then had the volume of "Chatterbox," which sells at 3s.

The Ragged School Union has received the £5 back again, as I should like to see these Book Depôts established in all the Ragged Schools. I am happy to say that I have £2 or £3 in hand, which will all be devoted to the spread of pure literature; and when I have a little more money, I will see if something cannot be done for the parents who come to the Mission Chapel.—I remain, &c., yours truly,

Chas. Robertson.

Facts and Scraps.

Putrid Fish.—Within the last month more than sixty-five tons of fish have been seized at Billingsgate and Columbia Markets, and condemned as unfit for human food. To show how the supervision exercised by the Fishmongers' Company affects the interests of the poor, we may observe that of the 65 tons, 22½ were composed exclusively of periwinkles, a shell-fish seldom seen in aristocratic districts. Over 90,000 haddocks were seized, and 23,000 plaice. But not a single mullet or smelt was condemned, and only one dory. Apparently the upper orders do not consume diseased or putrid fish, and it was for the consumption of the poor almost exclusively that these 65 tons of poison were intended. We need scarcely say, that as such fish is largely bought by the poorer classes, it is not strange that putrid or diseased fish is another cause of the physical maladies

under which they suffer. Why, then, are not the vendors imprisoned as *poison*-sellers?

MULLER'S EXPERIMENT.—The annual "Brief Narrative of Facts Relative to the New Orphan Houses at Ashley Down, Bristol, organised by Mr. Muller," has been published, bringing the account down to May 26, 1870. It marks the continued advance of this work of faith, and contains numerous details of answers to prayer, showing how God has been pleased to supply every need of the institution during the past year. We take some extracts, which will be read with deep interest:—"A summing-up of the work: By waiting upon God, by trusting in him, and in him alone, we have obtained from God since the beginning of the institution, altogether, £467,000. Nearly 19,000 children or grown-up persons have been taught in the various Schools, *entirely* supported by the institution; more than 56,500 copies of the Bible, 61,000 New Testaments, and above 68,000 smaller portions of the Holy Scriptures, in various languages, have been circulated since the formation of the institution; and 36,000,000 tracts and books, likewise in several languages, have been circulated. There have been likewise, from the commencement, missionaries assisted by the funds of the institution, and of late years more than 140 in number. On this object alone £93,000 have been expended from the beginning. Also 3,266 orphans have been under our care, and five large houses, at an expense of £115,000, have been erected and fitted up for the accommodation of 2,050 orphans.

SANATORIUM FOR WOMEN. — Many poor over-worked women require cessation from work, together with good air and nourishing food for a short period. To meet this pressing need a sanatorium for women has just been opened in Rhyl, North Wales. The terms are 12s. 6d. per week, which include every necessity, together with good medical attendance. As poor women cannot afford this sum, Mrs. Goode, hon. superintendent, the widow of the late Dean Goode, keeps a register of names from which subscribers may select proper objects as recipients of the benefits of this excellent institution.

BEGGING-LETTER IMPOSTORS. — The upholders of lazy charity, whom the public have to thank for maintaining a whole army of swindlers in their midst, have been once more "let in." Henry and Caroline Wheeler have just been convicted at Dorchester for attempting to obtain money by false pretences. For eleven years they have realised an income of £400 a-year from begging letters. The woman used to write as the wife of a broken-down author reduced to destitution, anxious to get to Sydney, but unable to start for awhile in consequence of illness. Replies from the charitable came rapidly in, consisting of clothes and money. The next move was very ingenious. In gratitude for favours received, the poor lady, now restored to health, and on the eve of leaving dear old England, dispatched to each of her kind friends a little vase-mat, accompanied by a note begging a word in reply to say how it was received. This, of course, brought in a second crop, and so the game went on for eleven years. Wheeler has got three months' imprisonment, and his wife is excused as being under her husband's influence.

CONSUMPTION OF TEA, &C. — Last month we reported the consumption of intoxicants, we now supply the statistics of their antidotes, tea, coffee, &c. By a return just made to Parliament, showing the quantity of sugar, tea, &c., used by each person in the empire during the last year, it appears that the quantity of sugar consumed in the United Kingdom in the year 1869 was 11,739,094 cwt., which upon a population of 30,611,305 shows a consumption within the twelve months of 43lb. for each person. Of tea the quantity consumed was 111,795,639 lb.; the consumption per head of the population being 3lb. 10oz. Of coffee the quantity consumed was 28,839,100 lb.; the average consumption for each person being 15oz.

Notices of Meetings.

FIELD LANE.

THE annual meeting of the supporters of the Field Lane Ragged School was held under the presidency of the Earl of Shaftesbury.

Mr. Tawell, the hon. secretary, read the annual report, stating that the institution had now been for twenty-eight years before the world, and to those who had been instrumental in promoting its efforts the committee felt that their best thanks were due. He referred to the kind consideration of her Majesty in again sending a memorial of her interest in the welfare of the institution, in the shape of a donation of £25. An anonymous friend had transmitted to the committee the munificent contribution of £1,000, and legacies had been received to the amount of £3,000. A further sum of £2,000 had been obtained through the exertions of Mr. George Moore, the treasurer of the institution, who had devoted nearly four months to the work of bringing its claims under the notice of merchants in London. As a result, additional premises had been obtained for the purpose of being fitted up as an Industrial Home for Destitute Boys. A Girls' Training Home for Domestic Service had also been established, and the cases that had been received were of a most painfully interesting character. At the Refuge, which was reserved as much as possible for people of character, there had been admitted during the year 20 boys, 2,738 men, 1,417 women; and total number of lodgings supplied, 28,377. Many of the inmates were men of education, and many others were mechanics out of employment. It was further stated that during the twenty-eight years which have elapsed since the foundation of the institution 126 babies have passed through the Nursery; 1,315 infants, and 10,162 boys and girls through the Day Schools; 1,380 girls and 4,440 boys through the Night School; 2,800 Elder Girls' Industrial Class. A variety of other details were given with regard to the attendance at the Ragged Church, the Mothers' Meetings, and the Band of Hope.

GEORGE YARD.

THE sixteenth annual meeting was held in the large schoolroom, George Yard, High Street, Whitechapel. The Earl of Shaftesbury, the patron of the institution, presided.

The report of the committee stated that the Day School in connection with the institution had been well attended during the year. During the winter season nearly 500 scholars had been present. During the summer months about 300 was the average attendance. There had also been a fair attendance at the Week Evening School, made up of shoeblacks, sellers of things in the streets, a few factory boys, and some who had no homes. During the year 312 youths had been admitted into the shelter for outcast boys, to whom 3,750 nights' lodgings had been given. Of the boys admitted 36 had been sent home to their parents; 33 had been received into Refuges and Homes, and 12 had obtained employment. In connection with the institution there was also a Working Men's Benefit Club, which had worked well, the total income during the year having amounted to £74 5s. The expenditure for the year had been £40 16s. 6d.; the cash shared at Christmas had been £33 3s. 6d.; and there was a reserve fund of £40.

From the balance-sheet it appeared that the total income for the year had been £470 2s. 5d., and the expenditure £366 0s. 3d., leaving a balance in the treasurer's hands of £104 2s. 2d.

Papers, Original and Selected.

THE NEW ELEMENTARY EDUCATION ACT.

PROBABLE BEARING ON RAGGED SCHOOLS.

We have been asked by many of our readers what effect the new educational Act will have on Ragged Schools? But, as the new system will not come into practical operation before the 1st of April next, it is impossible to indicate what will be its influence, more especially as regards our *Day* Schools. Much will depend upon the reports of the Government inspectors appointed to visit elementary Day Schools. They may either ignore all our Day Schools which are not already connected with the Privy Council, or they may fully report on the buildings and the attendances, and give their opinion as to discipline, &c.

We understand that the Privy Council have issued to the parochial authorities the Forms, which are preliminary to the official visitation of elementary Day Schools. We also learn that the election for the members of the ten London School Boards is fixed for this month.

In order that our readers may better understand the position of this question, we shall first give an outline of the new Elementary Education Act, and then add a few notes in which the *probable* bearing of the new system on Ragged Schools will be considered.

1. An elementary School is defined as a School in which elementary instruction is the principal part of the education, and in which the payments of each scholar do not exceed ninepence a week.

2. School districts are municipal boroughs, or parishes not included in them. The metropolis is divided into ten districts. Two or more parishes may be united into one school district, or an outlying hamlet may be joined to a borough.

3. Every school district must have sufficient public Schools for the instruction of all the children resident therein for whose elementary education efficient provision is not otherwise made. The number of children of school age in a district is estimated at one-sixth of the population. Thus in a small borough of 12,000 persons provision must be made for 2,000 children, *less the number of children ascertained to be under instruction in Schools charging more than ninepence a week.* In calculating the existing school accommodation, eight square feet must be allowed for each child.

4. The education department is to require the council in every borough, and the overseers in every parish, to procure from the managers of the elementary Schools within their respective districts, a return of the existing school accommodation in forms provided for the purpose. Upon the receipt of these returns a Government inspector will inspect every School to ascertain its efficiency and suitability. Any School refusing to give a return, or to permit the visit of the Government inspector, will be treated as non-existent in the calculation of school accommodation. The result of these inquiries will be published by the education department, and notice given of the accommodation (if any) required. Any ten ratepayers, or the managers of any School who may feel aggrieved by the report of the education department, may, if they apply within one month after its publication, obtain a public inquiry on the spot into its accuracy, and the decision arrived at at such inquiry will guide the action of the education department.

5. If after the expiration of *six months* from the final notice that additional accommodation is required, this accommodation has not been supplied, or is not being supplied, the education department will cause a *School Board* to be formed for the district. This Board is to consist of not less than five, nor of more than fifteen members, to be elected in boroughs by the burgesses, and in parishes by the ratepayers. *The election of this Board is the first step towards the establisment of a rate-aided School.* In districts where sufficient school accommodation exists or will be provided by, say, September, 1871, no Board will be needed. From Schools opened by School Boards all denominational catechisms and formularies will be rigidly excluded.

6. The School Board may, if they think fit, require the attendance at some Day School of all children over five and under thirteen years of age, unless prevented by illness, &c.

7. *Free Schools may be established* by the School Boards *in poor districts*, or fees remitted when the parents are too poor to pay them.

8. Any deficiency in school funds must be paid out of a local rate; but not in excess of threepence in the pound.

9. We give in full the now famous Conscience Clause:—

(*a.*) It shall not be required, as a condition of any child being admitted into or continuing in the School, that he shall attend or abstain from attending any SUNDAY SCHOOL, or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the School or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the School on any day exclusively set apart for religious observance by the religious body to which his parent belongs.

(*b.*) The time or times during which any religious observance is practised or instruction in religious subjects is given at any meeting of the School shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time table to be approved by the Education Department, and to be kept permanently and conspicuously affixed in every schoolroom; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the School.

(*c.*) The School shall be open at all times to the inspection of any of Her Majesty's inspectors, so, however, that it shall be no part of the duties of such inspector to inquire into any instruction in religious subjects given at such School, or to examine any scholar therein in religious knowledge or in any religious subject or book.

(*d.*) The School shall be conducted in accordance with the conditions required to be fulfilled by an elementary School in order to obtain an annual Parliamentary grant. [One of these rules is that no grant shall be given to any School employing an uncertified teacher.]

10. The annual grant to *denominational* Schools will not exceed, but may be equal to, the income derived from voluntary contributions, school fees, and any source other than Parliamentary grants. Thus, *if half the annual expenditure be raised on the spot, the Government will find the other half.*

On reviewing the provisions of this Act five points strike us as worthy attention, as they seem more or less to affect our *Day* Schools.

First. The power given to School Boards to open Free Schools, if they think the needs of their district justify it. Under this section, we presume that School Boards will have the power to admit existing Ragged Day Schools into the new system; provided that the buildings, teachers, &c., meet the rules of the Privy Council. All our Day Schools, in fact, can be aided by the Privy Council, if they are connected with that body before the 31st of March next. The admission of Ragged Day Schools not so aided into the new system will of course depend upon the School Boards; and we infer that this will mainly depend upon the fact whether its members are friends or foes of Ragged Schools.

Second. The famous Conscience Clause may possibly affect the *Sunday* attendance at those Day Schools which receive the aid of the Privy Council or School Boards. Some Sunday Schools already find it difficult to obtain the attendance of day scholars; and thus they have to exert every influence to obtain such attendance. But, when attendance at Sunday Schools becomes optional—for such we doubt not will be the *practical* working of the clause—we fear that the attendances will decrease—and thus that the missionary part of our work will suffer materially.

Third. We have recently gone through the list of our school buildings, and find that about two-thirds meet the requirements of the Privy Council, as respects structure, light, and ventilation. But there are very few of these at which the average attendance at the Day School does not exceed the eight superficial feet per scholar which they require. Thus, should they seek—though

many will not—for public aid, they could only obtain it by casting a large number of scholars on the streets.

Fourth. By the rules of the Privy Council, no School can be aided which does not employ a certified teacher; and this and similar regulations are confirmed by the new Act. Now few of our teachers hold a Government certificate; many, indeed, have not been trained in a Normal School, having sprang out of the ranks of our voluntary teachers. Some of these have been engaged in Ragged Schools for above twenty years; and, however well qualified as educators, are too old to "sit" for a certificate. We thus fear that, by the operation of this clause, not a few excellent persons would be cast adrift in old age—men and women who have done a noble work in civilising and saving the dregs of society. At the same time, we think that all our *younger* teachers are bound at once to qualify for their post as educators, whatever be the result of the present scheme. This they can readily do by means of a scheme which has emanated from the British and Foreign School Society (see August No., p. 187). Unless they do so qualify they cannot keep abreast with the educational requirements of the age, and so must eventually lose their position as teachers.

Fifth. As so much of the working of the new Act will depend upon the constitution of the School Board, we would offer a practical suggestion to those of our readers who are electors. Let them see that at least one friend—a worker, if possible—of Ragged Schools is appointed on each of the ten School Boards of London to be elected this month. This can readily be effected by means of the "cumulative vote." By this clause, if six members are to be elected, they can plump for one; and such a vote will count as six. With such representatives on the School Boards, Ragged Schools will have naught to fear, seeing that all we ask for is a "clear stage and no favour."

It will be seen that the foregoing notes are based on the presumption that this Act for elementary instruction will not be altered during the next session. But so many notices of amendment have already been given, and, from its composite character, so many flaws have already been detected—that it is impossible to say how the question will stand this day twelvemonth. At all events, as the new Act is confessed by its authors to be merely tentative, we may be sure that the question of national education is not yet settled. Under these circumstances, we strongly advise our friends *not to make any hasty change* in their arrangements, but

to watch and wait the course of events. Our remarks are also based on the supposition that many Ragged Day Schools will be led to seek for public aid. But we know that many of the oldest and largest, being opposed to, will not seek for, a State-subsidy. For they fear that thereby their social and missionary operations would suffer—that love of souls which first won them to this work, and which must ever be the chief glory of the Ragged School system. That, whatever be the final result of this experiment, Ragged Schools will cease to be necessary, we do not for a moment believe; nay, we think that, as public education becomes more and more secular, they will be required more than ever. For, as Sir Henry Bulwer quaintly says, "whatever people had succeeded in inventing, they had not yet invented a new human nature."

CHRISTIAN DWARFS.

BY THE REV. C. H. SPURGEON.

LET me offer a word of practical exhortation. Do set a very high standard to yourselves of what a Christian should be. You will not reach your standard, probably, but with a low standard you will reach a lower degree than if your standard were higher.

We want to raise the standard of Christians throughout the whole country. We have been satisfied with dwarfs, and there is no need that we should have dwarfs. We might develop into giants if we did but aim at being gigantic. Some men have never thought they could be otherwise than trembling, and so have remained doubting and fearing always. Some have fancied they never could be anything other than mere patients in Christ's Hospital, and they have remained there all their lives long.

You have a child; you put it in a perambulator, and you are glad to wheel it through the street; you, the mother, think it is a beautiful sight. But suppose fifteen years hence your child shall need to be wheeled about in the same way, shall need to be fed on the same food, and carried tenderly in the same arms;—will that be a pleasing sight? Will that delight you? Father and mother will whisper together what they dare hardly at first say, "We are the unhappy parents of a dwarfed child, and imbecile;" and those dear friends who, when they first came in to see the child, congratulated you upon the little stranger, would hardly dare to bring up such an unhappy topic of consideration. Now, I know some Christians that I used to wheel in perambulators fifteen years ago. I had choice texts for them, and sermons full of consolation, and I have to do much the same for them now.

I suppose in our churches there is a very large proportion of Christians who are not one whit more manly, more daring, more believing, or even more

intelligent in the things of God than they were fifteen or twenty years ago. Unhappy church, to be the mother of a tribe of dwarfs!

How much of this dwarfing comes from our belief that we cannot be anything but dwarfs! It is not so. Ye can "be strong in the Lord, and in the power of his might." I pray you seek after it, and you shall have it, for according to your faith in this thing, as in many others, shall it be unto you.

POPLAR PLACE RAGGED SCHOOL, BAYSWATER.

It is strange to notice how "extremes meet" in our great cities, more especially in London. Thus the abodes of opulence are flanked by the huts of poverty; and noxious "slums," which waft miasma far and wide, are found within the shadow of the palace of Dives. The rich then may ignore the claims of their poorer brethren if they please; but they cannot ward off the penalty of their social crime. Thus, at the last outbreak of cholera in London, some of the first victims were nobles or residents of Belgravia.

This has led to the planting of Ragged Schools near the palaces of our nobles; nor are they intruders; for unhappily they are as much needed there as in the more obscure districts of the Far-east. For example, one of the oldest and most successful is conducted in Exeter Buildings, Sloane Street, Chelsea; not, indeed, more than a stone's throw from Belgravia. And why? Simply because the nest of buildings in which it is planted presents all the external signs—that squalor and dirt which Charles Dickens alone could adequately describe—of an Irish colony.

These thoughts came forcibly into our minds as we recently visited the Bayswater Ragged School. Though on the borders of Kensington Park, and surrounded by the homes of comfort, if not of luxury, it has a nest of courts, with a large population of navvies, bus-washers, costers, and hawk-boys, and myriads of that indescribable class who call themselves "labourers." The houses are mostly four-roomed, and most live five to six in a single room. As might be expected, few have signed the pledge of total abstinence.

For this class a Ragged School was commenced above eighteen years ago in Elizabeth Place, Moscow Road. It was held in a large dark, dingy shed—such, indeed, as was common at the outset of our movement. But some years ago a plot of ground was bought in Poplar Place, and a School was built, which for size, ventilation, and light may vie with any school-room. A large infant class-room was also attached. It is always well filled with healthy, clean, cheerful infants; cots being kindly provided for the babies whose mothers are out at work.

In a paper issued by the committee in 1854, it is stated that: "The object of these Schools is to meet that class of society which cannot be reached by other means. Whilst other Schools reject the bad and retain the good, Ragged Schools receive those who are outcast, forsaken, and otherwise lost." Since that time the Bayswater Ragged School has been steadily fulfilling this mission; and has proved invaluable in a large number

of cases, where, although possibly the weekly fee of one or two pence might sometimes be afforded, the exigencies of a very poor home make it impossible for the children to attend with regularity, and thus renders them ineligible for a National or British School.

Those who knew Moscow Road and the adjacent streets before this School was opened, will remember how full they were of dirty, ragged, disorderly children, and what a change was wrought as soon as they were gathered in the School. The Clothing Fund, in connection with this School, to which the children are encouraged to subscribe, is very useful in assisting to procure warm and substantial clothing, and strong testimony was borne, at the time its effects first became apparent, to the visible improvement produced by it. The need of a Ragged School for the population in the midst of which this institution is placed is as great as ever. There is quite as much, if not more poverty than formerly; the poor are very heavily burdened with high rents, while most of the necessaries of life are unusually dear. They are less than ever able to pay for their children's education, or to spare them to attend with the regularity indispensable in a School under Government inspection. Without these Schools there is every reason to fear that the poorer juvenile population around would relapse into the condition to raise them from which was the object of establishing this institution.

The Daily School for Infants of both sexes under seven years, and Girls above that age, averages 140. As hitherto, every opportunity has been taken to pass on children to Schools of a higher class. It frequently happens, that by having their younger children taught without payment, parents are enabled to meet the expense of a National School for their bigger boys, although they could not pay for the schooling of all the members of their little families.

The Night School has an average attendance of 56—the highest number present on any single occasion being 77. Of these, an average of nearly 25 belongs to the upper class, into which no lads are admitted under 16 years of age. When it is considered that the *strictest* discipline is enforced, that no inducement is held out in the way of prizes, or "treats" of any description, these numbers are surely an indication of the value set upon the instruction given, and ought to be a great encouragement to all who have taken an interest in the School.

A Class for Elder Girls is held three times a week immediately after the regular Day School, and consists of about 20 members. The plan of inviting those whose employments do not allow them to remain in the School all day, to keep up their connection with it by means of this class, is found to work exceedingly well. Mothers gladly make an exertion to spare their daughters for this short time from their home duties, and thus the knowledge they have already attained is kept up, and good influences are thrown around them. Twice in the week the usual instruction is followed by a Bible-lesson, given by ladies whose gentle firmness has secured to them the affection as well as the obedience of their scholars.

Two very uncommon features in connection with the Ragged School deserve notice. For a short time the Day School received a small annual grant from the Ragged School Union, but the promoters gave it up some years ago, as they considered that the wealth of the district was sufficient to give

it adequate support without drawing on funds more needed by districts solely tenanted by the poor.

Again, it is not generally known that, by the Act of the Speaker of the House of Commons, called "Denison's Act," the Board of Guardians of any parish may pay the school fees of the children of paupers. Though but a recent Act, it is almost practically obsolete; in fact, the existence is scarcely known. The Guardians of Paddington have, however, put the Act in force: and thus the Committee of Poplar Place Ragged School last year received £10 5s. 8d. for the children of paupers taught in their School.

SANITARY CONDITION OF LONDON.

Lord Shaftesbury believes that the next census will show a population in London of nearly 4,000,000, a serious proportion of whom are, he states, in a state of social and moral degradation so great, that unless something is done to improve them, the British Constitution will not be worth a quarter of a century's purchase. His lordship thinks that much of this evil is attributable to the fact that all who can afford it live out of town away from their poorer neighbours. The ignorance and poverty of large masses of people in the metropolis, he says, exceed anything that can be described. When times of trouble come, he added—and they *will* come—these lawless classes will emerge from the dens of sin and misery by thousands, and, unless they are Christianised, the great city of London will some day present a spectacle of conflagration, plunder, and bloodshed that will astonish the civilised world.

If Lord Shaftesbury's statement is incorrect, and his fears groundless, we need only meet his observations with a smile. But if, on the other hand, he has not overstated the case as regards the social and moral degradation of the poor, we must decide whether we shall attempt to remove all cause for fear as to the result by improving their condition, or increase the police force to such an extent, that we need have no apprehensions for our own safety.

There is too much reason to fear that Lord Shaftesbury's account of the condition of the poor is only too correct. Let us turn to the annual report just made by Dr. Whitmore, the medical officer of health for St. Marylebone, and hear what he has to say on a subject to which, from the nature of his duties, he must necessarily have devoted considerable attention. Dr. Whitmore says, speaking of sanitary improvement, that one of the great difficulties in the way which renders it well-nigh hopeless to effect any reduction in the present death-rate is the want of any proper house-accommodation for the labouring poor. In this respect, he adds, matters are year by year getting worse; the poor are increasing, but there is no corresponding increase in the class of houses appropriated to their means; on the contrary, everything in the shape of local, and, indeed, of metropolitan improvements, tends to diminish their number, and, he adds, until we can provide for our working-men and artisans, healthy houses for themselves and their families,

we shall have but small cause indeed for pride or satisfaction in the architectural beauty, still less in the healthiness, of London.

But what are these habitations of the poor of which so much complaint is made, and the sanitary condition of which is supposed to be one of the most annoying subjects under Mr. Bruce's consideration? We can form some idea of what they are by the evidence given at an inquest held by Dr. Hardwicke, on the evening of the same day on which Lord Shaftesbury uttered his predictions, touching the death of a little child aged three months, who was suffocated in bed at No. 46, Baldwin's Gardens. It appeared that the parents and their four little children occupied a small back room in the house, the whole family sleeping in one bed, head to foot. The house contains seven families in its seven rooms, the whole atmosphere being tainted, the drainage defective, and the water necessarily foul and insufficient. The coroner and jury, we are told, "passed some severe comments as to so disgraceful a state of things being permitted in London."

Their comments could hardly be too severe; it is disgraceful that such a state of things should be suffered to exist in a civilised country. The Home Secretary would not allow a cab to be overcrowded, or to appear in the streets in an unfit condition. Why, then, should a landlord be permitted to let a house in an uninhabitable condition, and to further imperil the health of the community by suffering that house to be overcrowded?—*Pall Mall Gazette.*

LESSONS FROM THE STORY OF DORCAS.

THE record of Dorcas, though short, and referring to a very limited period of time, is peculiarly interesting and instructive.

Although she is not distinctly mentioned as a "Mother in Israel," there are fair grounds for supposing her to have been so. It is to be remembered that she was a Jewess, to whom the institution of marriage, both by Divine appointment and immemorial custom, was especially dear, arising principally from the hope which each might cherish of becoming the mother of the promised Messiah. Another reason for supposing Dorcas to have been a mother, was the deep sympathy she showed to widows; and who so capable of feeling for the bereaved ones as one who herself had gone through the same affliction, and to whom the Spirit of God had so graciously sanctified it, and opened her heart to receive the blessed truths of the Gospel of Jesus Christ?

It is told of Dorcas that she was full of good works and alms deeds, which she did. What a blessed record is this, showing how she followed the example of her Lord and Master by genuine faith, by which she was no doubt actuated while she was performing these good deeds, and not by any vain hope of thus working out her own salvation; nor even by the prompting of natural compassion alone, but was rather guided by the precepts of Him who has set before us the first and great commandment, to love the Lord our God with all our heart and soul and mind, and also the second, which is like unto it, to love our neighbours as ourselves.

Doubtless she had received grace and wisdom from the Holy Spirit to perceive that all our fellow-creatures are our neighbours, to aid the poor and the afflicted with sincere love to God, and to desire to imitate the blessed example of Jesus.

How deep may we suppose her devout gratitude to have been, not only for the mercy bestowed on her in renewing her life, and thus enabling her to continue her work of faith and labours of love, but in them being a humble instrument in the hand of the Spirit of God in bringing sinners to repentance and faith in our Lord. We learn from this, and many instances recorded in the Holy Scriptures, that sickness and death are the lot of all, the righteous and the wicked alike, brought upon us by the sin of Adam, our first progenitor, and continued to his posterity through all time; and how loudly does it call upon us to flee for refuge in the all-atoning blood of the blessed Redeemer!

How we may all learn from this short narrative the truth of the saying of our Lord, "It is more blessed to give than to receive;" and how affecting are the poor widows described as weeping and showing the coats and garments which Dorcas had made for them, not with selfish grief, but as deploring the loss of one to whom they were tenderly attached; and how delightful is it to contemplate their joy and gratitude when their friend and benefactress is restored to them! Thus may we all, actuated by the same spirit of love to mankind, be led to strive, not only for their eternal welfare, but their temporal good, seeing the great honour conferred on Dorcas, and looking also ourselves for a blessing from on high while so employed. Mothers may well be encouraged by this short narrative, contained in the oracles of truth, to bring up their families to do good, and to communicate somewhat of their temporal mercies to their poorer brethren. In how many ways may much good be accomplished; and we see that the humblest efforts will be blessed by God. Let, therefore, our sons and our daughters be brought up to follow the example of Dorcas, and practise those Christian charities which have given her so remarkable a place in God's Holy Word.

Those amongst us who have the means of doing so are called upon to contribute accordingly to those societies which have been provided for the poor and the afflicted; and so much more may be accomplished by union for good ends than by isolated efforts, that it should be our care to aid as much as possible in promoting and extending the charitable institutions which exist throughout the country. So much good has been done by asylums for the aged and infirm, for infants, and by hospitals for the sick, by reformatories for the abandoned, by City Missions and Ragged Schools, that well may we be encouraged to give them all the support in our power; and even those societies bearing the humble name of Dorcas have been productive of so much benefit, in helping to clothe the naked, that all families should take an especial interest in them. Yet let us not forget that in parting with money only for the support of these societies, however excellent, we do little in following the example of Him "who went about continually doing good." Let it be ours, by the labour of our hands, by seeking out the poor, and assisting them, not only with money, but with our personal sympathy, more fully to obey the law of love.

The Apostle James declares it to be an essential element of pure and

undefiled religion, "to visit the fatherless and widows in their affliction." Does not this expression denote much more than simply contributing to their wants through the medium of others, and plainly imply the necessity of personal kindness and sympathy with the afflicted?

In many instances little is in the power of those who would willingly act thus if they could. Probably their time and attention is too closely occupied by a large family to allow leisure for such good works. All such may be assured that their Master will judge them, not according to what they have not, but according to what they have; yet let them, depending on the Divine promise, that a child trained up in the way he should go will not depart from it, instil into the minds of their children the desire to alleviate distress and suffering wherever it exists. May it not be made a source to them of the purest pleasure, and the youngest even among them, to lay aside for others a portion of their own little pocket money? The girls among them to buy materials for garments, and to be *rewarded* by making them up themselves, and bestowing them with their own hands upon the deserving poor? In this view, how important the use of the needle to those whose station may not call for its use for their own benefit.

It need scarcely be said how all-important it is to remember that to be pleasing in the eye of God, our good works must be done in no vainglorious spirit. We must carefully set aside all idea of merit in his sight in even our best actions, and trusting only in the infinite merits of our Redeemer for acceptance, and desire to show our gratitude by obeying his commandments.

Widows are so constantly in the Scriptures made the special objects of God's promise, that our duty is clearly indicated in this way, and they, even more than others, ought to be the recipients of our kindness and sympathy. In thus following out the precepts of God's Holy Word, we are warranted in looking for his blessing, and though the days of miracles are gone by, we may be assured that he will not fail in his own righteous way to put the seal of his approbation upon us. G. J.

DEACON TWICHELL'S DAY'S WORK.

It was Monday morning, and Deacon Twichell's family had gathered in the sitting-room for household devotion. The day previous had been a precious Sabbath to them all. The father and mother had long walked in the ways of godliness, their elder children had followed in their footsteps, and now they had been permitted to welcome their remaining son and daughter to the table of the Lord as fellow-disciples.

As they sat around the family altar in sweet communion that morning, one common sentiment seemed to fill each grateful breast,—the desire to honour Him who had done so much for them. "What shall we render to the Lord for all his benefits?" was the language of those parental hearts, and the two young converts were each asking with eagerness, "Lord, what wilt thou have *me* to do?"

Such questions, sincerely asked, are not likely to remain long unanswered. The father first broached the subject. "I am sure," he said, "that it is in

all our hearts this morning to serve the Lord as we have never done before. Let us begin to-day." "What shall we do, father, and how?" asked his son Edmund. "God will show us our work if we earnestly seek for it, and he will make us wise to do it well," was the answer.

Jennie leaned thoughtfully against her mother, and softly whispered, "Cannot a litle girl do something for Jesus? I want to so much, mamma." "Yes, my dear, your Bible will tell you that "even a child is known by his doings, whether his work be pure, and whether it be right." By filial piety at home, and a pure, gentle example of Christian conduct among your young associates, you can honour your Saviour as truly as the oldest follower of the Master."

"But I want to persuade others to love Jesus too; may I try, mamma?" "Yes, if you will always ask help and direction from God, so that he may guide you in such a labour. Be very prayerful and very humble when you seek to do others good." Jennie's earnest though tearful eye told how she meant to strive to "be wise as serpents and harmless as doves."

The fervent spirit of this Christian household was carried out in appropriate action. Deacon Twichell sought out that day a fellow-member of the church who had become remiss and neglectful of duty, and was in danger of utter apostasy. By kind counsel, faithful warning, and tender pleading, the backslider was aroused to penitence and prayer, and thus brought back once more to God and duty. His tearful confession of his wanderings, and his entreaties for pardon, both of the Church and of its great Head, melted other hearts, and quickened them to newness of life.

Edmund Twichell thought of a young companion whom he longed to see sitting at the feet of Jesus. But when he first resolved to seek the Lord, this young friend had utterly refused to bear him company, and sternly forbidden him to bring the subject of religion before him. What should he, what could he do for his comrade's soul? He carried his burden to the Lord, and prayed for guidance; and when he reached the store in which he and his friend were fellow-clerks, his prayer was answered. "You have saved me for the Lord," said his rejoicing friend; "henceforth all I have and am shall be his."

When Edmund Twichell and his father left the house that morning for their respective fields of labour, Mrs. Twichell stood a few moments in thoughtful silence. Then she went quietly to her kitchen, where a washerwoman was pursuing her accustomed labour. "You are making our clothes nice and clean, Mrs. Fergus," she said, pleasantly. "Do you ever think how our sins must be washed away before we can be clean in God's sight?"

"Yes, ma'am, I think about these things sometimes, and wish I was different from what I am; but nobody seems to care about *my* soul, and so I get to feeling that it ain't much matter, perhaps." "I care, we all care about you, though we have not talked with you as we ought," said Mrs. Twichell. "I have been praying for you this morning," she added with faltering voice, "praying that the Lord would help you to come to him." "It's time, ma'am, it's high time; and if you'll show me how, I'll try. God bless you for thinking of a poor body like me." Thus a lonely, toiling woman was led to take the first step in the path to heaven.

Mrs. Twichell's little daughter pondered carefully her mother's counsel, and resolved to follow it obediently, though her heart yearned to do special service to the Lord she loved, and she also was helped to successful and rewarding labour. A little girl brought to the house that morning a basket of eggs, and when she had received her pay and was about to depart, Jennie placed in the empty basket a tract full of sweet gospel invitations and promises. That tract was blessed in bringing a whole household to the Saviour. Was not the above a good day's work?

PERSONAL RESPONSIBILITY.

Our age has been briefly and forcibly described as an age of machinery; and the description seems to apply to things moral as well as to things mechanical. Our ecclesiastical contrivances and appliances have, of late years, fairly kept pace with the inventions of science, there being scarcely a religious or philanthropic object which some society or other is not formed to attain.

The conviction, however, is very general,—and it is strongest where organisations are most abundant,—that with the multiplication of machinery there has been an almost corresponding decrease of *individual* effort to do good. The complaint is, that Christians are content to lose sight of the work which they alone can do, because they belong to a thriving Church, or because they subscribe to certain societies. They do not hesitate to put down the labours of the Church and the societies to their own account, and go on their way, complacently thinking that they have rendered all the service which can be expected of them. We need hardly say that those who are acting in this way are yielding themselves to a very dangerous delusion. There is a work which no society, however sound in organisation or lofty in purpose, can possibly accomplish; and that is the work belonging to every Christian's particular sphere of life. Each one has emphatically his own circle of influence and his own sphere of effort; and within that sphere, no matter how circumscribed, there are results of infinite moment to be reached.

The Christian has not to pass beyond his own family circle, or, at least, his circle of acquaintance, before he can find scope for enlarged sanctified effort. And no subscriptions, however munificent, to religious societies, can release him from his obligation to do his own work with the solemnity, courage, and perseverance with which it ought to be done. He may subscribe to all the charities in existence; but still his *own work* he must do, after all, or else give an account for his neglect in the day of judgment. To aim to convert sinners from the error of his ways, and to save souls from death, is, without doubt, *the work of every saved man.*

Nor must he be content with assenting to this truth as soon as he reads it, and think that he has thus done all that is required of him. Too many get rid of work which they alone can do, by readily admitting its necessity and importance. Thousands and tens of thousands of sermons lead men no further than this. The work of saving souls from death is emphatically the Christian's chief work, whatever may be his earthly calling. The politician,

by the service he performs, may alleviate the burdens of many; the merchant and the manufacturer may find employment for, and add to the comfort of, multitudes; but to the Christian, simply as a Christian, whether he be a politician, merchant, manufacturer, doctor, preacher, or artisan, is committed the trust of carrying to the unsaved the highest conceivable blessings.

Until men are inspired with the conviction that every one, in his own sphere, is to be a minister of Jesus, and until individual effort is brought to bear upon the great mass of heathendom in the metropolis and rural districts, we cannot expect to see any marked improvement for the better.

Poet's Corner.

THE HOMELESS BOY.

With head all bare, with clothes in rags,
No shoes to shield his feet,
The wretched boy went wearily
Along the wintry street.
For a short while he sat him down
Upon a step to rest;
In his sad misery he bent
His head upon his breast.
He clasped his brow between his hands,
Most piteous were his moans;
Between his fingers gushed the tears,
And dropped upon the stones.
Poor boy! he had no friend on earth;
Alas! he never knew
Of that dear Friend who dwells in heaven,
The Faithful and the True;
Who blessed the children while on earth,
Who loves them dearly now,
Who died for them, and wore the crown
Of thorns upon His brow.
He never knew a mother's love,
A father's tender care;
In all the many joys of home
He never had a share.

Ah, there are many girls and boys
Like this poor boy, who roam
About the alleys, courts, and streets,
Without a friend or home.
Hunger, and cold, and misery
Both day and night they feel;
And some at last are driven by want
To pilfer and to steal.

When standing by your mother's knee,
Or by your father's side,
The darling objects of their love,
Their hope and joy and pride;
Think of the many boys and girls
That homeless, friendless go,
And on them, in the Saviour's name,
Your charity bestow. R. P. S.

Teachers' Column.

RULES FOR A SUNDAY NIGHT SCHOOL.

We are sometimes asked, What are the best rules for the government of a Sunday Night School? The question is not easily answered, for as most ragged districts have their distinctive features, it follows that rules which apply in one place would utterly fail in another.

But as the following rules have been found most beneficial in Jurston Street Sunday Night School, we commend them to the notice of all inquirers. They are printed on a card, and given to every new teacher on his appointment to a class, so that no teacher enters on his duties at hap-hazard:—

1. That the teachers endeavour to attend at the School at 6.20 on Sunday evenings, so that the children may be settled in their places and quiet and order prevail when the School commences at 6.30 o'clock. The preliminary service shall be conducted by singing the hymn selected for the month, reading a portion of Scripture, and prayer. The whole of such service not to exceed a quarter of an hour; after which the early attendance tickets to be distributed to all present.

2. That the teachers consider themselves responsible for the good order of their respective classes, and that when "Silence" is called from the desk, they should by all possible means endeavour to obtain it at once.

3. That when the scholars are invited to "close their eyes for prayer," the teachers, while joining mentally in the prayer, should have *their* eyes fixed on the scholars, to see that they attend to the request.

4. That the plan considered to be best adapted for teaching Ragged School children, is to collect them around you, and having read a verse or two of Scripture, to endeavour in a pleasing and attractive manner, by anecdote, &c., to explain the meaning, asking them questions to keep their attention and see whether they understand you—always keeping Christ's glory and Christ's only salvation in view. The teachers, nevertheless, to use such other means for the instruction of the children as they may consider best, ever seeking the guidance of the Holy Spirit.

5. It being desirable that the children should learn the hymn selected for the month, the teachers should at their discretion, during the time for instruction, teach or hear them repeat the same.

6. That, at the close of the instruction, the teachers see that all their scholars are seated with their faces towards the desk.

7. That at the dismissing of the School, the teachers would greatly assist in keeping good order by standing at the end of their respective classes, to prevent their scholars leaving before the proper time.

8. That a Meeting for Prayer be held at the close of the School in order to implore the Divine blessing and the

outpouring of the Holy Spirit on the instruction given, to which all the teachers are affectionately invited.

THE THREE R'S.

By substituting the word "teacher" for that of "minister," the following will apply to every Ragged School worker:—

The Rev. Rowland Hill sought to act on Dr. Ryland's advice to his young academicians: "Mind no sermon is of any value, or likely to be useful, which has not the three R's in it—

"Ruin by the Fall,
Redemption by Christ,
Regeneration by the Holy Spirit."

And of himself he remarked, "My aim in every sermon is, a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."—Sidney's *Life of Rev. R. Hill.*

Legh Richmond says, "Keep in mind that excellent rule: Never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse."

Said a minister once, to whom I gently hinted that he had not preached the gospel that morning, "No," said he, "I did not mean to preach to sinners in the morning, but I will preach to them in the evening."

"Ah!" said I, "but what if some of your congregation of the morning should be in hell before evening.—*Spurgeon.*

Many a time when we stand in the pulpit, some sinner may be present to whom we are addressing our last message: who will never hear the gospel or be exhorted to take care of his soul again. Should we not wish to pour upon such a one the whole force of our powers of persuasion? to speak to him emphatically in the words of Richard Baxter, "as a dying man to dying men?"—*Christian Review.*

NEVER SOUND A RETREAT.

There is an anecdote told of a Highland piper, who was taken prisoner in one of the French battles. It is said that Napoleon was much struck with his bold and daring appearance, in his wild mountain dress, and asked him to play on his instrument, the shrill notes of which had often sounded amid the glens and hills of his native land. "Play a pibroch," said Napoleon, and the Highlander played it. "Play a march"—and he also played that. "Play a retreat."

"Na, na," said he, "*I never learned to play a retreat.*"

The Christian has entered upon a life-long conflict with the powers of darkness, under the leadership of the great Captain of his salvation, and he is never to sound a retreat till his last enemy lies vanquished at his feet.—*R. Boyd.*

Children's Gallery.

WHAT GOOD CAN I DO?

Alice Lennox was a Bible Class teacher. She loved every scholar in her class, and sought to lead them to Jesus. One Sunday she said, "Boys, I want each one of you to ask himself the question 'What good can I do?'"

"We are too young," said one of the boys; "we can't buy coal and wood for poor people, as papa does; we have not clothes and soup to give away as mamma has."

"I know that, dear; you are not expected to do the work of men and women, only that of children. There is

something, however, which you can do, and do better than your papa or mamma or any other person, simply because it is *your* work."

"What is it?" asked the boys, "that we can do?" "Think of my question, 'What good can I do?' Every day ask God to show you for Jesus Christ's sake, and next Sunday I will ask you if you have not found something to do."

On the next Lord's day the boys were all present. "I will begin with you, Henry. What have you found to do for Jesus?" "I have been to old Ellen's to take clothes to her to keep her warm, and some nice soup for her to eat."

Willie said, "I went to old Ellen's too, but that day mamma had nothing to send her. I read a chapter in the Bible to her, and she liked it very much. I am going to do so every week, for it makes her very happy to hear of her precious Saviour. I cut wood, and father gave me a bright sixpence, here it is, to put in the missionary box."

"I have brought two boys I found playing in the street to Sunday School," said James.

"I am very much pleased with you, children; you have all done well. I hope you will not be satisfied with doing good *this* week, but will go on *each day* of *your lives* trying to do all you can."

Are there not many children who might do as *much* if not *more* than these boys did? Are there not many *grown* people who are not trying to do good? Will not all, both old and young, begin now to ask the question, What good can I do? and seek in earnest to find the answer. May every one of my readers, from love to our precious Saviour, who *redeemed* us, be working, waiting, watching indeed; gathering, sowing, or watering seed, and all feel, I can do something for Jesus! ELLA.

DOUBLE HIS WAGES.

A FEW years ago, a large drug firm in New York advertised for a boy. Next day the store was thronged with applicants, and among them came a queer-looking little fellow, accompanied by his aunt, in lieu of faithless parents, by whom he had been abandoned.

Looking at this little waif, the merchant in the store promptly said: "Can't take him; places all full; besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that "he did not see what they wanted with such a boy—he wasn't bigger than a pint of cider." But after consultation the boy was set to work.

A few days later, a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered his youthful *protégé* busy scissoring labels. "What are you doing?" said he; "I did not tell you to work at night."

"I know you did not tell me so, but I thought, sir, I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is *willing*."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered in a rear door to seize something; but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked by the merchant why he stayed behind to watch, when all others quitted their work, the reply was, "You told me never to leave the store when others were absent; and

I thought I'd stay." Orders were immediately given once more: "Double that boy's wages; he is willing and *faithful*."

In 1868 that boy was receiving a salary of £500 a year; and in 1870 he became a partner in the firm.

Editor's Note-book.

WHAT SHALL I DO?

"WHATSOEVER thy hand findeth," of all the varied forms of kindness and good. Stand in your circle, and work around you; in your own home; in your own neighbourhood; in your own town or country; and if God enlarges the ability and opportunity, "break forth upon the right hand and upon the left." Don't wait for a *large* field; cultivate the spot you have, and help your neighbours.

Remember that to put a sound gospel tract into a family is like giving them a draught of the water of life; to put there an evangelical volume is like furnishing them with "a water pot, of two or three firkins;" nay, some volumes might rather be likened to a *reservoir*: but to supply them with the Bible is to open a *fountain* of living waters by the very hearthstone. It is like digging an inexhaustible well in the traveller's track across the great Sahara.

Do any, or all of these; and a blessing shall return unto you, and God shall be glorified in you.

TOO MANY IRONS IN THE FIRE.

I HAVE, says Adam Clark, lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate. The old adage of "too many irons in the fire" conveys an untruth. You cannot have too many—poker, tongs, and all—keep them all going.

A CONGREGATION OF ONE.

EVEN the slightest opportunities for doing good should not be neglected. A word fitly spoken, even under apparently the most unpropitious circumstances, may, with the Divine blessing upon it, result in incalculable good.

Dr. Elliot relates in a sermon an interesting instance of his having successfully preached the gospel to a solitary Indian woman. While he was missionary to the Wyandottes, this Indian woman came fifteen miles one day to hear him preach, but arrived just as the sermon closed. Seeing her disappointment and knowing her purpose, he did not hesitate to approach her as she sat at the root of a tree, and with the required aid of two interpreters, gave her the truly gospel message, "That Christ Jesus came into the world to save sinners." It resulted in her conversion, and through her in the conversion of many of her tribe. A similar instance is recorded of Dr. Lyman Beecher, who also on one occasion did not hesitate to preach the gospel to an audience consisting of a single individual, who had ventured out through the storm to hear him preach. The sermon was as faithfully delivered as though the house had been full. It led to the conversion of that hearer, and he in turn became a minister, and was instrumental in the conversion of numerous others.

This improvement of apparently unfavourable opportunities of doing good has the complete sanction of the Saviour's most holy example as seen in his prolonged conversation with the woman of Samaria, resulting in her own conversion, and the carrying of the gospel to her people.

These instances show us that the preaching of the gospel should not be

limited to the formalities of the pulpit, nor to large congregations; but at home, by the wayside, in the shops, in the streets, anywhere and everywhere, Christ may be preached and good accomplished.

"I MEANT TO DO MORE."

SUCH will be the excuse of many an unfaithful steward at the great day of final reckoning. "Oh yes, I meant to do a great deal more—I knew I was not doing enough, but then I had so many objects that I desired to accomplish—land to buy for my children—houses to build and to furnish—stock in banks and railroads to purchase,—it really seemed as though I always had use for every farthing, and more than I could get. But I did not think it would always be thus. I thought these matters would all be arranged by-and-by, and then I would redeem the time—then I would give all I could make. But, alas! at a time when I thought not, the messenger came; and here I am to give an account of my stewardship. Oh that I had been wise! Oh that I had laboured to lay up treasure in heaven, as diligently as I did to lay it up on earth!"

Let us work while it is called to-day, for we know not what an hour may bring forth. Take thy bill quickly, sit down and write, lest the Master come and find thee eating and drinking; wasting or hoarding, as so many before thee have done, who meant to do great things by-and-by; but to whom the convenient season never came. Not those who "meant" to do their duty, but those who *did it*, will be justified in that day.

Correspondence.

RATING OF RAGGED SCHOOLS.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—You will be pleased to know that the labours of the promoters and friends of Ragged Schools in reference to the abolishment of the "Rating of Ragged Schools" has begun to bear fruit.

On appealing against the rates levied on our school premises in Bell Street, Lisson Grove, on the ground of the recent Act, and showing that no business was carried on affording profit, and that the persons residing on the premises were engaged in the School, the commissioners very promptly and kindly acceded to my request.

Yours respectfully,

October 4th. E. BENNETT.

PENNY BANKS.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—The October number of the "Ragged School Union Magazine" is just to hand, and I have been particularly interested in the article on the Penny Banks, having for some years had the management of one connected with a Band of Hope in this town. I can most truly testify to the value of such efforts amongst the poor and their children. They are thus encouraged and enabled to lay by their pence, which they cannot keep, until

the rainy day and the cold winter, or the time of sickness comes; added to which the Penny Bank is a great tie to keep up to the School or the Band of Hope regularly? The depositor feels that he or she is really a part of the concern.

The rules you give are almost precisely the same as ours, but the card is a new idea to me, and I should like to adopt it after Christmas (we have used memorandum books); can you tell me where they are to be obtained, or must I have some specially printed?

Your valuable Magazine becomes increasingly interesting and instructive. I have been a constant reader of it since the publication in 1849, and have still the first volume, which I consider a treasure. It is most interesting to look back to the first accounts of the Schools, and compare them with the present state. Alas! that they should be still so needed, but God's blessing has indeed rested on the work. Though he is now taking to their rest some of the most valued helpers, he will doubtless raise up others for his own work.

Believe me, &c.,

Brighton, October 6th. ANNE WASTAND.

[The cards mentioned in the article on Penny Banks are not kept in stock by stationers, but are printed for the Ragged Schools by whom they are used.—ED.]

ITALIAN MISSION SCHOOLS.

To the Editor of the Ragged School Union Magazine.

SIR,—All friends of the gospel must have been glad to learn from your last number (p. 228) that 2,000 poor children are gathered into the Italian Mission Schools. It is right, however, to say that this is not the total number of children brought under gospel influence in that land of Mariolatry. For the above 2,000 are the children of Lazzaroni, maccaroni-vendors, and charcoal-burners; in other words, of classes akin to those gathered in the London Ragged Schools. Like all Italians, they are especially fond of singing; and many of the lively hymns so popular in our Ragged Schools have been translated into their mother-tongue, and are sung with great gusto in the streets of Naples, Venice, &c. But, in addition to this, many hundreds of a higher social grade attend the Sunday Schools conducted by Waldensian ministers, or by the evangelists of the "Italian Church." The bulk of these are the children of converts.

Nor are adults, especially the poor, neglected. Thus that great Italian preacher, the ex-monk Gavazzi, in some public addresses recently, said that at present there were about 100 Protestant congregations, with 10,000 communicants, in Italy, with probably 40,000 or 50,000 adherents. During the past ten years they had circulated 300,000 Bibles. When it is remembered that the public preaching of the pure gospel in Italy is not ten years old, we may well thank God for the fruits he has already vouchsafed.

Now that the temporal power of the Pope-King has ceased for ever, we may hope that Mission Schools will soon be opened in Rome itself. Will not then your readers remember these evangelical Italian teachers in their prayers? Then we may expect that, through the power of the Holy Spirit (Rom. i. 8), the "faith of Rome [will again] be spoken of throughout the world."

I am, &c., A RAGGED CHURCH PREACHER.

Facts and Scraps.

OGLE MEWS, PORTLAND STREET.—The present staff of this School, augmented by several of the former superintendents and teachers, have just presented one of their late secretaries, Mr. C. W. Priestley, with a handsome dressing-case in token of their gratitude and regard on the occasion of his leaving for Australia. Mr. Priestley has worked actively in this School for just twenty-one years, and was of especial service as its librarian. His loss in many ways will be deeply felt, not only by the scholars, but by those still engaged in the conduct of this School.

POPLAR PLACE, BAYSWATER.—It is not generally known that, by the Act of the Speaker of the House of Commons, called "Denison's Act," the Board of Guardians of any parish may pay the school fees of the children of paupers. Though but a recent Act, it is almost practically obsolete. The Guardians of Paddington have, however, put the Act in force; and thus the committee of Poplar Place Ragged School last year received £10 5s. 8d. for the children of paupers taught in their School.

THE LATE JUDGE PAYNE.—The late Assistant-Judge Payne's executor, acting under the will, has distributed upwards of £400 among Ragged Schools, Temperance Societies, and other similar institutions, of which Mr. Payne was such a warm patron. Amongst other donations received by kindred societies, the Ragged School Union has just received £100, kindly apportioned by his nephew, the acting executor, Mr. W. J. Payne.

"CHICHESTER" SHIP.—A sad accident, resulting in the loss of six lives occurred on Wednesday morning, Sept. 7th, on the Thames off Woolwich. A party of "Chichester" boys in charge of the boatswain and the Rev. Mr. Hind were proceeding in the pinnace from their ship to the "Fisgard" to undergo an examination for entering the Royal Navy. Coming in contact with a steamer, the boat was severed in two, and the nineteen occupants of it precipitated into the water. We regret to say that in spite of the efforts put forth, the Rev. Mr. Hind and five of the boys met with an untimely death by drowning.

BABIES IN WORKHOUSES.—Mr. Ernest Hart, says the *Pall Mall Gazette*, observed that the aggregation of babies, even in the best managed foundling institutions, is fatal; and that the managers of more than one such institution have been forced to close them, finding them little better than charnel houses. The managers of the Foundling Hospital in London, taught by experience, have been led to adopt a system of regulated and supervised baby-farming, by placing each infant in a separate family home, where its care is subject to regulation and inspection by appointed medical officers. This arrangement has been attended with a great saving of life. It is with a view of recalling the experience of the past, from which we are all slow to learn, that we quote the celebrated resolution of the Guardians of the North Dublin Union Workhouse, in June, 1857:—"Having heard that a number of children are at present in the hands of the police, and presented for admission into this house—Resolved, that our clerk be directed to write to the police commissioners requesting them to have the children kept for the present, as it would be nearly certain death to receive them into this house."

CONVALESCENT HOMES.—The Merchant Taylors' Convalescent Home at Bognor was opened recently with great success. The Home consists of a substantial house between the railway-

station and the sea, with seven acres of splendidly timbered land. It has been purchased, fitted, and furnished, by the Merchant Taylors' Company, at great cost, for the reception of convalescent patients from the London hospitals, and is now ready for the treatment of upwards of forty invalids, who have been so far relieved as to require only good nursing, sea air, and nourishment for their restoration to health. The Home has been liberally endowed in perpetuity by the Company.

The Emperor of the French, who studied the wants of the great wage classes in exile and in prison, began to apply the results of his labours directly he reached power; and among the institutions which had his early sanction and patronage were Convalescent Homes at Vincennes and the Vesinet, for men and women of the working class. These are useful in preventing those who are on the point of sinking to the pauper class from falling away for ever from independence.

GIRL EMIGRATION.—Miss Rye has recently returned from Canada, and has had an interview with the Liverpool Industrial Schools Committee. She said that she had not the slightest difficulty in disposing of the last batch of children. Very young children were not so easily disposed of as girls of nine and ten years old and upwards. For the latter the demand was great and increasing. She had now fully 200 applications for young girls, not all from Canada, for a great many of them were from the United States. On her last voyage but one she took nine girls to the Mississippi district, and she had recently received a letter saying that they had given such great satisfaction that she would have fifty applicants for each child she could take to that district. If she had twenty times the power and strength of carrying on the work, she would be able to find homes for the children.

TRAINING SHIP FOR PAUPER BOYS.—Mr. Goschen, the President of the Poor Law Board, has caused to be addressed to the guardians of the parishes and unions in the metropolis a letter, stating that he viewed with favour a proposition to provide a training-ship for the pauper boys of the metropolis, where they might be fitted to enter the sea service.

POPULATION OF LONDON.—The current report of the Registrar-General contains some valuable information relating to the populations of the various places which furnish weekly returns of mortality. It is estimated that in the middle of the present year there will be 3,170,754 persons living in London—not London properly so called, but the area which is bounded on the north by Hampstead, on the south by Sydenham, on the east by Bow, and on the west by Hammersmith, comprising 77,997 acres in all, or about 122 square miles. In 1801 the official returns gave 958,863 inhabitants; in 1811 the total had become 1,138,815; in 1821, 1,378,947; 1831 gave 1,654,994; 1841 followed with 1,948,369; 1851 showed 2,362,236; the last census gave 2,803,989, and now it is estimated that there are 3,170,754 people living in what is popularly termed London.

THIEVES' LITERATURE.—There is a work entitled the "Wild Boys of London," but that it is not particularly calculated to improve their morals may be surmised from the fact that it was found by Detective Moss, in company with fifty other books of similar character, in the hiding-place of a certain "intelligent-looking boy, named James Madden," who robbed his master's till in a very ingenious manner. The culprit's mother deposed that Madden "*would* have 'The Boys of London,'" and could "read and write, and was a good scholar;" and apparently this book and the "Expert Dreadnought," "Tyburn Dick," "Take me who Dare," "The Black Highwayman," and "Black Bess, or the Knight of the Road," formed his "Library of Useful Knowledge," which conducted him by easy steps to crime.

SCHOOL FLOWER SHOWS.—The Right Hon. A. S. Ayrton, the First Commissioner of her Majesty's Works, intends to distribute this autumn among the working classes, and the poor inhabitants of London, the surplus bedding-out plants in Battersea, Hyde, the Regent's, and Victoria Parks, and in the Royal Gardens, Kew. School committees and others interested, making applications to the superintendents of the parks nearest to their respective parishes, will receive early intimation of the number of plants that can be allotted to each applicant, and of the time and manner of their distribution. Ragged Schools intending to hold Flower Shows next summer had better apply at once.

Notices of Meetings.

LEICESTER.

THE annual meeting of the Yeoman Lane Ragged School, Leicester, was recently held. The Rev. E. Davys presided.

The report stated: A Day School has been established, which, beginning with 14 children, now numbers 153 names; and during the past month the average attendance was 120. As many of the elder Sunday scholars were unable to attend the Day School, the teachers determined to hold Evening Classes twice a week during the winter months, and the attendance has been very encouraging. Every Monday evening, a Sewing and Reading Class for elder girls is conducted. It is hoped that this class will eventually become self-supporting, as the members and their parents are allowed to purchase the articles, when made, at cost price. Since the last report, the numbers have increased in the Sunday School. There are now on the register 201. There are now 23 voluntary teachers; and the committee feel that they are much indebted to them for their unwearied efforts for the good of these otherwise neglected children, both in the Sunday and Night Schools. As it is desirable to keep this School for the really poor, the superintendents had arranged to visit the homes of the children applying for admission, that they may inquire into their circumstances. After morning School a short service is held for the children, and in the evening another service is held, to which the children are encouraged to bring their parents. Though the number of scholars has much increased during the past twelve months, the amount received in the Clothing Club is rather less than last year; doubtless owing to the great depression in trade. The scholars have deposited £6 13s. They have received nine pairs of boots and eighty ready-made garments.

CLARE MARKET.

THE annual meeting of the friends of these Schools, in which are educated some 500 poor children, resident in one of the lowest neighbourhoods of London, was held in Arundel Hall, Arundel Street, Strand, under the presidency of Mr. W. H. Smith, M.P. He was supported by a large number of the influential friends of this School.

From the Report it appeared that ll the operations had been successfully carried on during the past year. The average attendances at the various Schools were as follows during the past year:—Day School for boys and girls, 170; Infant Schools, 115; Boys' Night School, 60; Girls' Evening School, 25. There have been large gatherings of pupils on Sundays, giving an average attendance of 350 out of 470 on the books.

Penny readings and a trip to Chislehurst had been provided for the recreation of the children. During the year, 1,790 meals had been supplied to the poorer children. The accounts of the Penny Bank attached to the Schools showed that £29 had been deposited and £28 withdrawn.

The committee, in referring to the subject of education, especially as it applied to the "street Arab" class, expressed their opinion, after twenty-three years' experience, that any scheme of national education which had not the Bible for its basis would be found "not only powerless to reclaim the wayward and vicious, but would do violence to the deep religion of the respectable thinking working men of this country."

KING EDWARD STREET.

THE new wing to this institution in Albert Street, Brick Lane, Spitalfields, which was recently erected at a cost of £1,200, was inaugurated on October 11, by the Lord Mayor, accompanied by Mr. Sheriff Owden and Mr. Sheriff Jones. The wing just completed contains upon the ground floor kitchens and storerooms, in which the industrial training is imparted, the first floor being devoted to the teachers' apartments, and the second floor being fitted up as an infirmary. The stone unveiled by the Lord Mayor bears the following inscription:—"Train up a child in the way he should go, and when he is old he will not depart from it. Erected 1851. The adjoining wing was opened by the Right Hon. the Lord Mayor, October 11, 1870. H. R. Williams, Esq., Treasurer; Rev. W. Tyler, Chairman of the House Committee; J. H. Lloyd, Esq., Hon. Secretary." Mr. Lloyd read an interesting sketch of the history of the institution from its commencement, in 1848, in a dilapidated stable, to the present time when, thanks to the perseverance of its friends, it was in possession, nearly free from debt, of freehold premises worth several thousands of pounds, and an income from the benevolent of about £900 a year. In connection with this institution about 650 children are educated in Day Schools, 350 in Night Schools, and 300 in Sunday Schools, while accommodation is provided in the "Refuge" for the maintenance and instruction of a large number of friendless, unprotected girls who, under the superintendence of a matron and schoolmistress, are trained for domestic service. Some 300 girls, thus rescued from the inauspicious circumstances with which they were previously surrounded, have been placed out in service in respectable situations.

The Lord Mayor in reply to the vote of thanks, urged upon ladies generally an interest in the welfare of neglected girls. Complaints were rife as to the difficulty of getting good servants. Such complaints would deserve little sympathy in the future if those who made them did not lend a hand to rear out of the raw material at their doors well-trained Christian servants. He had been recently much impressed with the necessity for establishing good, sound girls' schools, where the scholars should be provided with meals, returning to their parents to sleep, and he had no doubt that in a few months an experiment of this sort would be tried on a good scale.

The meeting was addressed by Sir G. Osborne; Captain Biddlecombe; Sheriffs Jones and Owden; Rev. J. McAuslane, J. McGachen, F. Soden, W. Tyler, &c., &c.

Papers, Original and Selected.

"DESTROYED, NOT IN ANGER, NOR IN BATTLE."

NEVER has war been so seen in its true colours as has been the case during the present Franco-German war. Formerly, he was regarded as the greatest captain who could win the greatest victory with the least sacrifice of human life; but now, in the eighteenth century since Christ taught the gospel of peace, a battle-field has become but a synonym for "slaughter house," and, where Julius Cæsar slew his hundreds, modern civilisation slays its thousands. All these terrible facts may well lead us to sigh for that happy period when the Prince of Peace shall "break the bow and burn the war-chariot in the fire."

But our object is not to refer at any length to the terrible scenes now passing on the continent, and which have sent a shudder through the heart of Christendom, but rather to allude to a slaughter nearer at home, and which unhappily illustrates the prediction of Daniel (xi. 20), "he shall be destroyed, neither in anger, nor in battle." This is a too true photograph of the bulk of the deaths in London, and, in fact, of all districts which rank above hamlets. It is easy to ascertain the ravages of war, but who can possibly estimate the number of those who perish through what are properly called "preventible disease"? Lord Derby, indeed, was guilty of no over-colouring when he said, in a recent speech:—"It is no exaggeration to say that if you deduct from the total sum of disease at any one time existing in the country, all that can be clearly and unmistakably traced to human and preventible cause—to obvious sanitary deficiencies on the one hand, or on the other to vice or folly—you would leave a comparatively small amount with which to deal."

To some persons the phrase "*preventible* disease" may appear to savour of irreligious presumption; but surely it is warranted by that passage of Scripture which says to those who violate God's physical laws (Eccles. vii. 17), "Why shouldst thou die before thy time?" This query agrees with a striking fact connected with all

our model lodging-houses, namely, that in these buildings fever, which once ravaged the district, is nigh extinct. So, when Lord Shaftesbury caused the houses in Wild Court to be remodelled, fever, which once reigned in that court, disappeared as if by magic.

What bad sanitary arrangements can do to slay its hecatombs, may be gathered from a recent report of the Registrar-General. Wales, for example, is usually considered as a healthy spot—an Eden in health, as happily it is in vital religion. Yet at Blaenavon, near Abergavenny, out of a population of 7,114 persons there were 600 cases of measles last year, of whom sixty-four, or about one per cent. of the population, died. Take another place, Greasley, an outskirt of Nottingham. Out of 124 deaths in three months forty-six were those of infants. In most cases the local medical authorities certify that both disease and death sprang from clearly "preventible causes."

Probably, however, of all the cases of those who are thus as effectually slaughtered as if they were slain on the battle-field, impure water has the most potent influence. Dr. Frankland, a great chemist, who has devoted much time to water-analysing, found the water supplied to the south of London in 1867-8, so bad that the Privy Council recently instructed Mr. Radcliffe to examine the fluid—we will not say water—supplied to thickly populated Southwark, Bermondsey, and Lambeth. This is his picture of the noxious fluid which often smelt as bad as it tasted:—"In colour it was turbid and yellow; in quality it resembled a November fog or diluted pea-soup." Can we wonder then that at the last outbreak of cholera no less than 4,000 persons were carried off in those districts? Ought we not rather to wonder that any were left alive in the infected parishes?

Another evil leads to countless thousands of the poor being slain, though not in battle. We refer to those hovels in which so many of the poorer classes hive. When we look at some of the grimy, tumble-down structures in the byways of London, one is led to wonder how the rotten timber holds together, and why they do not involve tenants and passengers in one common ruin. Nor is this the worst feature. Many of these dens are more like human warrens than houses. Each room is occupied by one family, not rarely including six persons. The closets are common to the whole house, and waft disease with every breath. Drainage being bad, these houses can be smelt before they are seen; whilst unpaved

courts are strewed with rotting vegetables and other *débris*, thus rendering these wretched places nothing but fever plantations.

If any one should think this sketch exaggerated, let him read the following report of a coroner's inquest which occurred only last month. The inquest was held in Broad Street, St. Giles's, on William Smart, aged seventeen months, son of a bricklayer, living at 4, Nield's Yard, Queen Street, Seven Dials. Deceased expired after a few hours' illness, and the medical evidence showed that death had resulted from effusion of serum into the cavities of the chest, accelerated by the foul air pervading the room in which he had lived. The mother said this was the fifth she had lost out of eight children. The coroner's officer said the house contained twelve rooms: three were used for workshops, and in each of the others lived families of from five to seven persons. The closet was on the second-floor, and that and the lower floors were saturated with filth running from it. The stench was something fearful, and pervaded the whole house. In a room merely separated from the closet by a thin partition a poor woman and her children were living, and she paid 3*s.* 6*d.* a week rent. We leave this case to speak for itself, fully showing as it does, that notwithstanding all our boasted sanitary laws, fever dens are permitted still to exist in the heart of London.

One more fact which fully shows that "peace hath its slaughters as well as war," cannot be omitted from this hasty sketch—we refer to the putrid meat and fish vended to the poor. Thus recently in one week no less than 12,018 pounds of meat were seized in the City markets and slaughter-houses as unfit for food. The meat consisted of 33 sheep, 9 pigs, 39 quarters of beef, and 902 joints of meat. The state of the weather had nothing to do with the fact that nearly 1,500 pounds of this meat were diseased, or the flesh of animals not properly killed. The hind quarters of a donkey or pony were discovered last week exposed for sale as food, though in a diseased condition. Again, more than sixty-five tons of fish have been seized at Billingsgate and Columbia Markets, and condemned as unfit for human food. To show how the supervision exercised by the Fishmongers' Company affects the interests of the poor, we may observe that of the 65 tons, 22½ were composed exclusively of periwinkles, a shell-fish not seen in aristocratic districts. Over 90,000 haddocks were seized, and 23,000 plaice. But not a single mullet or smelt was condemned, and only one dory. The upper orders do not consume diseased or putrid fish; it was for

the consumption of the poor almost exclusively that these 65 tons of poison were intended. We need scarcely say, that as such fish is largely bought by the poorer classes, it is not strange that putrid or diseased fish is another cause of those special physical maladies which afflict our poorer brethren.

It is true that something has been recently done to mitigate these horrors, but not one-half what parliamentary Acts warrant, nor a quarter of what might be readily done. We do not wish to see the Chinese plan adopted, namely, that of nailing to their doors those who use short weights or vend adulterated articles; but we must say that we do not expect any improvement in those who thus violate the laws of common humanity so long as fines supersede the more just penalty of imprisonment. We imprison those who rob from the person; why not, then, convict of felony those who rob the poor of their only heritage—health? At present the gains acquired by these social evils more than compensate for any pecuniary mulct—even if, as is too commonly the case, they do not escape altogether, through the favouritism of officials.

When these evils, by any and every means, are abated, we may expect to see that crown of any nation, a healthy, vigorous people. By thus attending to the physical laws of the Creator, we may expect that our great cities will cease to be alternately invaded by fever or cholera. Our pages, for example, would no longer report that no less than seventy-five scholars in two Chelsea schools were, in September last, stricken down by scarlatina, of whom twenty died. With habitable dwellings, self-respect would be rendered possible, and the gin-palace would not be resorted to with the delusive hope that alcohol will alleviate the low spirits and that physical lassitude which is born of impure air. And, though this would not generate true religion, yet we should thereby at least "gather out the [moral] stones" which now obstruct the way to the house of prayer. Many who are now weary and desponding through debility, would be physically able to listen to the voice of the preacher, and, through the living voice, they might be led to the cross of Christ, and so find rest for body and soul.

HOPING AGAINST HOPE.

BY DORA GREENWELL.

I HAD written as far as the above words (December 16, 1865), when something called me from my writing, and its subject passed from my mind.

In the afternoon I was told that a young woman had called to see me, and a remarkably nice looking young person, in really handsome and comfortable winter garb, presented herself. The name she had sent in was strange to me, and so at first sight seemed her face, until she smiled, when a gradual light broke in upon me, and I recognised features that had once been as familiar to me as those which beset and haunt one in a perplexing dream. About ten years since, a little girl named Jane had been an inmate in a small reformatory in which I was at that time interested. She came from one of the large pit villages in Durham, and was placed with us by one of the county magistrates, under whose notice her sad case had fallen, that she might be rescued from the ill treatment of her mother, a woman of the most abandoned habits, who would sometimes turn the poor child into the street, and leave her, unless some neighbour took compassion on her, to pass the night there. When she came to us, and for long afterwards, it was but too evident that she had been both beaten and starved: her poor little face and figure were thin and elfish in the extreme; her arms dwindled to skin and bone; her whole physical and moral being were undeveloped through neglect and dwarfed by ill usage. Her quick, ever restless eyes, and hurried nervous movements, betrayed the presence of continual fear and apprehension; and it was evident that though she seemed to *feel* the kindness she met with, and was coaxing and endearing in her own ways, that she was not able to believe in it fully, so many and so needless were her little artifices and flatteries, so ingenious the webs of deception she was for ever weaving about us. Some of these were of a very transparent texture, and once in the very midst of her fibs and schemes I can remember her weeping, this time real sincere tears, because she had not a doll like one which had been given to the matron's baby.

Though she was long in the refuge, and I think in a certain way rather liked by everybody, what between her deceit and her childishness we never seemed to make any real way with her; and even after we got her placed out in a humble situation, where she might have done well, she still seemed "condemned our souls to cross." One day the matron received a hasty summons—Jane had fallen down a flight of steps and broken her leg; investigation showed, however, that Jane had not fallen, but thrown herself down the steps, contriving to twist and hurt herself just enough to get a holiday from work and a return to the refuge!

At last she drifted from us altogether. Many years after this, when I was visiting the penitentiary, a young woman came up to me with the most ardent demonstrations of attachment; nor could I truly say, even upon meeting ground so little to be desired, that the reciprocity was all on one side, the improvement in her whole aspect was so marked and unmistakable. Her conduct during the whole time she stayed there was excellent in all ways, and on going out she found and kept respectable places.

I had lost sight of her for some years, and this was Jane, wel married in a neighbouring town, and come over to Durham to see all her old friends. While we were talking of past times, it occurred to me to say,—"And how old are you, Jane?"

"*Just twenty-one, ma'am.*"

A commentary, I thought, upon the strange discrepancies of human life! A life of struggle and evil lived through, before the age at which happier lives are beginning to unfold.

MADRID MISSION SCHOOLS.

We are glad to find that, whilst the pure gospel is attracting thousands of adults in Madrid, Seville, Cordova, and other large towns of Spain, the children of the poor are not forgotten. There are now several Mission Schools, with about 500 very poor scholars, in Madrid, and others will be open as soon as rooms—the greatest present difficulty—can be obtained. In spite of the efforts of bigoted priests, hundreds re-echo the words of an old woman as she saw the children leaving a Sunday School, "God grant that this may continue!"

One of the largest Madrid Mission Schools is conducted by Professor Knapp, of the United States. He thus writes:—

"I have about three hundred scholars. They were at first very unruly, shouting, laughing, and cuffing one another during the prayers; and great patience had to be exercised to calm them into an orderly, well-behaved School. Now they all sing the beautiful hymns we have taught them, all of which you know; and these same little children, by singing at home and at their work, attract their parents to our meetings, where they have been greatly blessed. One little boy, bright and beautiful, sings them as he leads his poor blind father about the streets; and I will tell you how I got him.

One day as I was writing in my study, I heard a sweet, plaintive child's voice under the window, singing one of those airs of Spain, half Oriental, half European. I was so much affected by the peculiar richness of the tones, that I sent my servant down to call the lad. He came, and then I learned that he spent his time leading his blind father about the streets, to gain a few pennies to live by. So I induced his parents to let him come to our Sunday School, and in time he suggested singing in the thoroughfares the pieces he had learned. You can form no idea what effect it produces to hear a poor little boy, leading a blind man along, singing in the busy streets, 'I know 'tis Jesus loves my soul.' The last day will tell how many that little boy's plaintive singing will have rescued from eternal death; for you know it is a very simple thing to be saved. We have only to believe really in Jesus, even though we do not know much else about him, than that he can somehow save us, and we shall be his on that day when he makes up his jewels. *He* will give them up, not we.

I must tell you about another little fellow. He wanted a Bible, but could not afford to buy one, as it cost nearly a shilling, and he only earned fivepence a day, which he needed to feed and clothe himself with; for most of our little folk have to earn their own living independently of their parents. So what did he do? *He went without his chocolate at breakfast for seventeen days, and ate the dry bread alone,* poor dear boy!—he who at best had only bread and chocolate in the morning, and a dinner of little more. With this sacrifice he saved up three reals (sevenpence-halfpenny) in farthing pieces, and brought them to us for a New Testament. Of course, on learning all

the facts, I gave him a *Bible*, and took his money, for I thought it best not to weaken the effect of his noble act.

Another little boy sells wax matches, called *cerillas*, in the street. If he does not dispose of a certain number of boxes a day, his parents will not give him anything to eat when he comes home at night. One afternoon he was very hungry, having had to suffer for not having sold his number the day before. While thinking what to do, Jesus came into his little mind, and so he got down by his basket, there in the busy *plaza*, and asked *him* 'to help him sell four boxes of wax matches, so that he might have his dinner.' When he arose, a gentleman stepped up, and bought just *four* boxes, and the little match-vendor ran home joyfully with his eight farthings (*cuartos*), his heart brimming full. We asked him why he did not stop, and try to sell more. 'Oh,' said he, 'I had enough for to-day, and *Jesus* will take care of to-morrow.'"

With the view of training suitable agents for the Mission Day Schools now springing up in various cities of Spain, a Female Training College has been for some time established in Seville, in connection with the Rev. L. S. Tugwell's mission, under the superintendence of Miss Butcher, a devoted Christian lady. There are at present fifteen students; they receive a careful scriptural training, and an education to fit them to take charge of Spanish Schools. In not a few instances, delightful evidence has been afforded of real conversion to God, as the result of the instruction here received.

Seeing that the pure gospel was not even permitted to be preached publicly in Spain three years ago, we may well be astonished at the fruits already reaped. May the good work increase a thousand-fold!

KEPT OUT OF THE WORKHOUSE.

We must tell you of a little girl "helping to keep her mother out of the workhouse this winter."

The mother had been about thirteen years a widow, and was now confined to bed. In the beginning of last winter poverty pressed hard upon her. The parish pittance threatened to cease, and she was about to be "ordered into the house." This was heavy tidings for herself and her poor children—to have their *home*, though poor, broken up, and to be scattered in a workhouse.

The heart of our little girl was much saddened, and she said to her brothers, "My mother shall not go to the workhouse."

"Well," they said, "how can you help it?"

To which she replied, "I'll go and get a place, and mother shall have *all* the money." The poor lads smiled in their sadness and helplessness; for they could scarcely earn sufficient to support themselves.

Nurse B——, in paying one of her usual visits, was told the distressing news. The little girl asked her what she should do "to keep her mother out of the workhouse." She was told to ask God and he would show her. he matter was talked over. To sell sweatmeats was suggested; but then

there was no window to show the tempting "lolly-pops;" and a stall outside would not do, as the rude, lawless boys would run away with them. At last Nurse B—— said, "You can read and write; what do you think of a school for little children?" Her bright face lighted up at the idea; so getting a piece of paper she wrote in big, plain letters, "A school here for little children," and stuck it upon the trunk of the apple-tree, where it could be seen from the road.

Some of the neighbours seeing the announcement, went to hear all about it. The praises bestowed and the tears shed by these mothers over "so good a little darling" were not sparing. "She should be encouraged," and one and another said she would send her little one.

The kitchen was well scrubbed out, two planks were got which rested upon bricks and washing-pans; and on Monday morning four little creatures arrived, bringing with them their dinner, as they had to stay from 9 a.m. to 4 p.m.; also each a halfpenny, the charge for the day.

The number steadily increased to sixteen, then to twenty-one, her present number.

She teaches them to read, write upon slates, knit, and repeat passages of Scripture, also to repeat hymns and sing them. Our feelings have sometimes been touched to hear these little voices so heartily singing "Gentle Jesus," &c.

The little girl is bright and happy in her daily toils; she loves her little group, and *has* helped to "keep mother out of the workhouse." God's blessing has rested upon that home, making it rich in its poverty. Surely this is the improvement of the *one* talent, which shall not lose its reward.—*Missing Link Magazine.*

THE ELEMENTARY EDUCATION ACT, 1870.

A MEETING of the masters and mistresses of the London Ragged Schools was convened by the Committee of the Ragged School Union, on November 2nd, in Field Lane Schoolroom. Upwards of 200 teachers were present. Thomas Brooker, Esq., presided. The subject previously agreed upon for consideration was the new Education Act; and Mr. Gent had been requested to prepare a paper upon the subject, to be read on the occasion.

The CHAIRMAN commenced the evening's proceedings by reading a portion of Scripture. Prayer was then offered. The Chairman shortly addressed the meeting in a few pertinent remarks, and then called upon Mr. Gent to read his paper.

Mr. GENT stated the subject was one of great practical importance to teachers, and although they are called upon to consider it, yet it is not with a view to express either approval or disapproval of the provisions of the new Education Act, but rather to make themselves acquainted with its working details for extending the advantages of education throughout the country, and to ascertain in what way we, as teachers of the *very* poorest class can, in the future, have our efforts utilised.

Mr. GENT then read the following paper:—

pp. 273-276 at front of vol.

IV. School Finances.

Hitherto school incomes have been derived from—

1. The children's pence.
2. Voluntary contributions, and the
3. Parliamentary grant.

The general Schools of the country have received help from these three sources in about equal proportions. But for the future the support of the Board Schools will be—

1. The children's pence (clause 53).
2. Parliamentary grants.
3. Money borrowed, repayable within fifty years (clause 57).
4. A local school rate not to exceed 3d. in the pound (clauses 54-97).
5. In the event of the 3d. rate not being sufficient, extra aid can be obtained from parliamentary grant (clause 97—2).

In the case of Voluntary Schools the income would be derived from—

1. Scholars' weekly pence.
2. Voluntary contributions.
3. Grant from parliamentary fund equal to the income of the School from other sources (clause 97—2).

The highest weekly school fee a Public Elementary School can charge, is 9d. (clause 3); but in the case of very poor scholars it may be wholly remitted for renewable periods not exceeding six months each. Such remissions are not to partake of the character of parochial relief (clause 17).

There is one subject conspicuous by its absence from the Act. I refer to that of the teachers. In this respect the difference between the English and the Prussian Acts is remarkable. In our new Act the teacher is named, and that is about all, but in the Prussian, the teacher takes a very prominent position. His character, his training for his special work, his studies, his payment, his duties, his privileges, his punishments, his promotions, his pension, with aid to his widow and his orphans, are all fully noted, and for which provision is carefully made, but in our English Act these are all passed by, not to say ignored. Let us hope better times are coming for the English teachers!

Let not English teachers, however, think the German teachers hold very enviable positions. It is probable the German may live at home at less cost than an Englishman in England, but then he is paid in proportion. I have not recent estimates, but those I possess show that the average salary of 3,745 trained town masters was a fraction more than 212 thalers per year, so that the average salary in English money was less than £32 per year, while the average salary of 18,150 trained village masters was a fraction more than 85 thalers, or less than £13 per year. Badly as the English teachers are paid, their brethren in Germany would almost think themselves petty princes if they were in receipt of the salaries for their services that the English teachers receive.

While our English Act is silent on the subject of teachers, it must not be overlooked that the Revised Code of Regulations goes very freely into the question of Normal Schools, and many details largely affecting and pro-

moting the interest of the great body of teachers, to aid whom a very large portion of the parliamentary grant is annually absorbed.

Allow me to add, we are in a transition stage, and soon great changes will be effected among the Schools, the scholars, and the teachers. The Board Schools, which have not yet commenced, will in all probability soon cover the land, and the School Boards, which will only come into existence at the end of this month, will soon begin to absorb the Schools now in operation, and go on absorbing till the whole of the Public Elementary Schools of the country are under their management. The probability of this result rests on the fact that for the Board Schools there will be a local rate for their support, and they will be so supported without voluntary contributions from the public. The other Schools will not participate in the local rate, but the friends who support them by their donations and contributions will in addition be compelled to pay the school rate. These will soon tire of the double duty, and limit their aid to what they are compelled to pay. The Voluntary Schools will not only lose this amount of voluntary support, but in addition, also lose half that amount, whatever it may be, by deduction from the parliamentary grant according to clause 97 of the Act, for it is there settled that after March 31st next, the parliamentary grant may be equal to, but shall not for any one year exceed, the school receipts from voluntary contributions, school fees, and other sources.

Education will, by the machinery now proposed, be brought within reach of the homes of nearly all the children in the country, and even children without homes. And there is a compulsory power in reserve to fill up the accommodation as fast as it is provided. Should this power be indiscreetly and indiscriminately exercised, it will doubtless be attended with much suffering among a class where the support of the family is much dependent upon the earnings of the children. This power should be at first but sparingly used: the people will probably become educated to it, and in course of time fall in with it readily, as was experienced in Prussia, and that to such an extent that the desire for instruction became so generally diffused in Germany that parents anticipated the age fixed by law for sending their children to School.

Much will depend on the composition of the School Board for the successful working of the new Act upon a Bible basis. The powers of the Board will be very comprehensive, and the spirit in which those powers will be exercised will much depend upon the persons about to be elected. It is most desirable that those candidates should be supported who are the intelligent and experienced friends of education, and especially if, in addition, their sympathies are towards the poorest section of society. The power given by the Act to give all the votes to one person may, it is hoped, be freely used to secure the return in each district of at least one person of large-hearted Christian principle. The best welfare of our 30,000 poor Ragged School scholars will then not be overlooked by the London School Board.

It has year by year become more clear to those who have carefully watched the progress of educational efforts in this country, that the time is fast approaching when every professional educator must be either certificated or licensed, and those wholly displaced who are not recognised as

possessing such authority. This may be attended with painful results to those who have long and well borne the burden and heat of the day. Would that there were some favouring retreat to which these could retire to spend the evening of their day in comparative comfort! To the younger teachers we would say, buckle on your armour somewhat more tightly than hitherto, and pursue your calling with increasing skill, and then by patient perseverance you may yet take your stand among the recognised educational staff of the country. If it be asked by what means this can be effected, the answer is, Get a copy of the Revised Code of Regulations; it will only cost 3d., and can be had at Hansard's, Great Queen Street. Clauses 64 to 79 will indicate in what way such an object is attainable. A person may be a good teacher without a certificate, and a person may be a good servant without a written character; but the certificate and the written character may help both into good and even better positions, if possessed. Our recommendation, therefore, to our young teachers is, Begin at once to prepare for an examination, and leave no effort unemployed that is likely to aid you in attaining the position of a certificated teacher.

Mr. BABBS said that, instead of making a speech, he would, with the permission of the chairman, read a correspondence which he had had with the Right Hon. W. E. Forster, M.P., bearing upon the Elementary Education Act, 1870. It is as follows:—

"Sir,—Before I submit the case upon which I ask your decision, I will state my present position. I am the master, and my wife is the mistress, of the Ratcliff Ragged Schools. The average daily attendance of boys and girls is more than 150, and the increase, during the last fourteen months, has been more than 33 per cent. The children are taught according to the plan laid down in the Revised Code. I was educated at Christ's Hospital, and I hold a medal for being the second proficient in arithmetic, and another for being a monitor and marker. By the 'Elementary Education Act, 1870,' it is defined that the term 'Elementary School' includes Ragged Schools, as no payment is taken from the scholars. Those Schools, therefore, being legal Elementary Schools, I respectfully ask whether the paid teachers, who are at present engaged in giving instruction to large numbers of the population whose parents are unable to pay for the education of their children, are recognised, *de facto*, as registered teachers, with certificates which will make them legally eligible to fill a situation under a School Board, or whether they will be dispossessed of their occupation and calling if they have not been trained in a Normal School?

Your reply will give encouragement, and will be gratefully received."

To this the following reply, dated September 9th, was received:—

"Sir,—I have the honour to acknowledge the receipt of your letter of the 5th inst.

I am directed to state that there is nothing in the Education Act which necessitates the admission of Schools which are not under certificated teachers to a share in the parliamentary grant.

Acting teachers can at present be examined for certificates only on the conditions of Articles 68—72 of the Revised Code. It is probable, however, that in the view of the operation of the Elementary Education Act, those

conditions may have to be re-considered, and some alterations may accordingly be made in the new code, which will be issued early in the next session of Parliament.

I am, &c.,

F. R. SANFORD."

After the meeting had been addressed by Messrs. Buckingham, Mounstephen, and Hytche, and by the following masters—Messrs. Baker, Webb, Stiff, Mark, Pain, Dowling, Sims, Smith, and Saunders, the following resolution was unanimously passed:—"That the Committee of the Ragged School Union be requested to wait on the Right Hon. W. E. Forster to ascertain what examinations the teachers employed under the Union would be called on to pass." The meeting then concluded with the Doxology, and prayer.

This resolution was submitted to the Committee of the Ragged School Union at their next following meeting, when it was agreed for a deputation to wait upon the Vice-President of the Education Department. Up to Nov. 24th, the time and place for the interview have not been fixed by Mr. Forster.

It is proposed to reprint this article in a separate form, with a synopsis of the syllabus for the examination of teachers, and a report of the interview with the principal officers of the Committee of Council on Education. Teachers can have copies of this paper on application at 1, Exeter Hall.

HOW TO SPEND A HAPPY CHRISTMAS.

MR. AND MRS. DELVILLE lived in a pretty cottage near Boston. He was a rich merchant, and a kind, benevolent man; his wife, a lovely woman, always, like her Saviour, making those around her happy. They had two daughters, one a lively, bright child, nine years old; the other a beautiful girl of seventeen. Lena, the younger, stood at a window looking at the trees covered with snow, for it was December, when suddenly she clapped her hands, and said to her sister, "Dear Gertrude, to-morrow is Christmas! Oh, how glad I shall be! for mamma said I should have a splendid party. She says the churches will be tastefully dressed in green, and that every heart should be full of thanksgiving and joy. On that morning the blessed Jesus was born in a lowly manger, and the angels sang, 'Glory to God, peace on earth, good will to men!'"

"Yes, Lena," said Gertrude, who stood at a table arranging some greenhouse flowers in vases, "we may well rejoice in this pleasant time; and happy are those He blesses—the children to whom He says, 'Come unto me; for of such is the kingdom of heaven.' Now, my dear Lena, papa and mamma have given us leave to have a party—everything nice to make us a happy Christmas eve. But think, dear Lena, in the dwellings of the poor how scant are the clothing and comfort, and how cheerless all around them! Suppose, before papa expends the money for this party, we each choose how we should like to spend Christmas eve. I will choose first, and if you like my choice we will have it. I would give dinners all around to the village poor; and the aged ones that mamma takes care should have blankets and

many needful articles for which they do not like to beg. How do you like this?" Lena stood a moment or two thinking, looking at the woods from the window, when presently pleasure shone in her eyes, and she threw her arms around her sister's neck, kissed her, and said, "I had rather have the good last longer than an evening, and make many happy. Let us go and tell mamma." Mrs. Delville said, "Can this be your serious meaning? If so, your papa will be delighted. The cost of the party would be considerable, and, as you say, the pleasure would soon be over. But by using the money as you desire for the poor, how lasting the delight!" With these words she kissed her children, and bade them good night.

Next morning was bright and beautiful. The children met their parents at the breakfast-table with hearty wishes for a happy Christmas. Mr. and Mrs. Delville were very busy all day in executing their daughters' wishes; and there being a poor Industrial School near, Mr. Delville said he would invite all the girls to come in the evening. Lena and Gertrude passed the day quietly and pleasantly, Gertrude whiling away her sister's time in telling stories and reading to her. After tea they were surprised to see the drawing-room lighted, and more so when they saw a Christmas-tree laden with clothes and useful articles, and a table of refreshments, simple and nice.

The children soon came, and Lena, full of joy, ran and kissed her papa, and said, "Oh, how glad I am! Gertrude has planned all so nicely." Presently they went into another room, and saw a magic-lantern; and afterwards they each had garments and a toy given them, and went home wishing Christmas would come again and often. Mr. and Mrs. Delville now retired to rest, thanking God for such blessed gifts as their children, hoping that in life they might have every spiritual as well as earthly good. Oh, how much these parents loved them for their sweet unselfishness, endeavouring to give up their own pleasure for the benefit of others!

About a week after this a poor boy called at Mrs. Delville's. He was an intelligent lad. As he stood by the fire warming himself, waiting for the answer to the message, he said, "I go to school now, and little Bennie has nice warm clothes; he never cries because he is cold; and mother says God will always bless you, because you gave us such a nice Christmas dinner, and so many things. Father says he has felt better ever since, and Mr. Delville's pleasant words make him go to his daily work happier."

Gertrude heard him, and she thought this one good deed gave a world of pleasure; and when she felt how much real pleasure was lost in the world by those who only live to themselves, she resolved from that moment to lay aside one half of her quarterly allowance for the benefit of the poor who were worthy of help. Lena said one day to Gertrude, "I too will save my pence instead of buying sweet things; and if we live to see another Christmas we will give more gifts to the poor. I have more pleasure in seeing their glad faces than in all the presents I get."

Gertrude and Lena still live, and feel the truth of the words of our blessed Saviour. "It is more blessed to give than to receive."

Dover. S. D.

REST FOR WEARY WORKERS.

THE benevolent suggestion of "A. L. O. E." for providing a resting-place during the summer months for the workers in the Ragged School field has been carried out another season with considerable advantage to the workers rested. The cottage at Sutton was not available for this purpose last summer, and "A. L. O. E." at once interested herself to find another, and, like most efforts where the will is brought into full play, with success. On this occasion Bracknell, a pleasantly situated village in Berkshire, was pointed out as a likely place for the purpose. Early in the spring Mr. Gent went there, and made the preliminary arrangements for the teachers to follow. In the village the home of a tradesman was found suitable, and outside the village, in a most delightfully retired country lane, was found the cottage of a villager, which was also available for occasional use. The good people of both houses were quite willing to take the teachers, and to do their utmost to make their stay pleasant and beneficial. Having so far succeeded, a brief appeal was issued for the needful funds to pay the expense of board and lodging, and not without a kind response. Contributions were received from nineteen donors which defrayed the expense of sending thirty workers to enjoy the rest and recreation they so much needed. This number is not equal to that of the previous year, owing to the circumstance of the teachers not being able to obtain leave of absence so as to keep the cottage occupied every week in the season, from April to October. Those who have had the benefit of this rest have expressed themselves very gratefully for the kindness thus shown to them. The tradesman, for the use of his business, employed a horse and cart, and when not required for this purpose he placed it at the teachers' service. Thus they were enabled to visit places too far distant to be reached by walking. Pleasant rides as well as healthful walks were thus enjoyed by the visitors.

Teachers' Column.

WORKING AMID SUFFERING.

A YOUNG English peer, Earl Brownlow, who recently died, will be greatly missed by a wide circle of the sick and suffering. Though born to great wealth, it could not buy for him a single day of exemption from pain and sickness. It could not turn aside the shaft of the destroyer, which at the age of twenty-four cut short his career of usefulness.

His sufferings seemed to make his heart more gentle and sympathising toward all who were similarly afflicted. He made it the business of life to search them out, and by his liberal benefactions to lighten, as far as he could, their burdens. Every winter, when he took refuge from the cold in the sunny Madeira, he took with him thirty or forty other poor invalids, whom he induced to accompany him, and during their voyages back and forth, and while staying on the island, everything that wealth and the highest medical skill could do for them was most carefully attended to. Every packet came laden with luxuries for them from his estates, and all were made

as welcome as if the comforts had been procured with their own money. There was no greater joy to him than to see the bloom of health returning to some wasted cheek, though it was never destined to glow on his. How like "the good Samaritan" were his daily, hourly deeds! How few who are blessed with such princely fortunes, so use them for the world's benefit!

Yet there are thousands of unknown toiling ones who are doing still more for those who are stricken with a worse malady, the malady of sin. They have literally forsaken all to carry healing to these sin-sick souls. And oh, the joy that glows in their breasts when even one poor, blinded pagan turns away from his idols, and falls down humbly at the feet of Jesus!

We may all be as acceptable workers in the eyes of our Master as this young nobleman, though we have not his great fortune to expend. He who used his two talents aright was as warmly commended as he who had ten entrusted to him.

How are we using our talents? Are they all consecrated to the Saviour? Do we perform faithfully the work that lies close at our hand from hour to hour, lifting up our hearts continually in prayer for wisdom and strength? We may all be good Samaritans if we have but the heart for the work.

A DAILY PRAYER FOR TEACHERS.

LORD, give the thought in *preparation:*

Give utterance and unction in the class:

May the Holy Spirit apply the word *personally* to every conscience.

In the name of Jesus, put up this prayer daily in *faith*, and doubt not that the promise will be literally fulfilled, "Ask and ye SHALL receive that your joy may be full."

Facts and Scraps.

JURSTON STREET. — This Ragged School, which is one of the oldest in London, is about to open a Week-night School under voluntary teachers. By way of enlisting the sympathies of the parents, the teachers invited the parents to a magic-lantern lecture, and addresses. 250 fathers and mothers were present.

CHICHESTER SHIP.—From a statement read at a late gathering of the supporters of this training ship for outcast boys, it appeared that during the three years the ship has been established 546 boys had been admitted on board, and 350 boys had gone to sea or were otherwise provided for. The 151 boys admitted in 1869, and the 189 on the ship at the end of 1868, had been disposed of as follows: Placed in the merchant service, 113; in the royal navy, 8; in situations on shore, 4; emigrated, 1; returned to friends to get situations, 5; returned to refuge, unfit for sea-life, 1; left, not liking the restraint, 10; total, 142; leaving on board at close of 1869, 198.

EDUCATION IN LIVERPOOL.—One result of the investigation made into the elementary educational resources of Liverpool has been the discovery that the local Schools are only about two-thirds filled. There is in the town school accommodation for 67,000 children, but only about 44,000 are in attendance. It is probable that this is the case in other large towns, and that what is needed is not more schoolrooms, but more scholars.

PAUPERISM.—In the metropolis it exhibits a slight decrease as compared with the returns of last year. In the fifth week of October the number of persons in receipt of parochial relief in London was 132,537, and of these 34,628 were in the workhouses, and 97,909 were outdoor paupers. The total shows a decrease of 3,645 upon the figures of the corresponding period in 1869.

HOSPITAL SUNDAY.—The newly devised plan of simultaneous collections for the medical charities of large towns was brought into operation in Newcastle-upon-Tyne and its neighbourhood last Sunday. The proposal of an hospital Sunday was made about six months ago, when a meeting on the subject was held, over which the Mayor presided, and at which the scheme was supported by ministers of various denominations. Upwards of three hundred places of worship responded to the call. Altogether the effort was a great success, nearly two thousand pounds having been realised. This sum will be divided among the various charities.—[Would not a Ragged School Sunday be equally as successful? The need is great, and the work at least equally unsectarian.]

Notice of Meeting.

HARTSHORN COURT.

THE annual meeting of this School was held in the School at the rear of the City Baths, Golden Lane, under the chairmanship of the Earl of Shaftesbury.

The mission was commenced eight years ago. In that period no less than 5,000 religious addresses have been delivered; 3,000 Prayer Meetings and 1,000 Bible Classes have been held; over 1,000 temperance pledges have been taken; and there have been at least 200,000 visitations to the homes of the poor. In the course of the three last winters nearly 24,000 Dinners were given to destitute children in the daily free Ragged School, and about half a million of religious tracts and books have been gratuitously distributed. In addition to a free Day School for 200 children, which is conducted by an experienced male teacher and seven monitors, there are above 40 evangelistic operations carried on, viz., a Sunday School for 170 children, and two Special Services for Children, three Bible Classes, six Devotional Meetings, three Services for the Reading and Exposition of the Scripture to adults, services in the open air, and in six of the common lodging-houses, or tramps' kitchens, the haunts of the worst characters; 700 families visited by the female missionary and sixteen helpers; two Temperance Societies, a Band of Hope, and a Lads' Drum and Fife Band; a Savings Bank; a Barrow and Donkey Club, managed by a committee of twelve costermongers; a Canadian Emigration Club; Bibles and pure literature sold at reduced prices; a Tonic Sol-fa Choral Class; Dorcas, Maternity, Warm Clothing, and Children's Shoe Clubs; a Provident Sick Club, three Sewing Classes for Women and Children, a Juvenile Lord's Day Rest Society, a Free Lending Library, Inquirers' Meeting, Tract Distribution, Benevolent Sick Visiting Fund, Aid to Penitent Castaways, and a Cricket Club. The mission also possesses a printing press, which is of considerable use, and a dissolving view apparatus. The results of these labours were said to be very encouraging, hundreds having been awakened, by Divine help, to a better life. Many of the former scholars are now teachers, eight are missionaries, and one is a colporteur in the eastern counties. Above forty were added to the Christian church last year, and a number of converts have gone to Canada, America, &c. Eight of the boys are now in her Majesty's service as telegraph messengers.

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